



# THE BUDDHIST

"Sila Pannanato Jayam"



Editors:

N. E. WEERASOORIA  
S. A. WIJAYATILAKE

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## YOUNG MEN'S BUDDHIST ASSOCIATION, COLOMBO

The Colombo Young Men's Buddhist Association has now entered into the forty-seventh year of its career and as pointed out in the report of the Committee of Management it expects to celebrate its Golden Jubilee four years hence. The proceedings of the forty-sixth annual general meeting and the report of the Committee are published elsewhere. The record of the many activities of the Association is of considerable interest and affords proof that the Association has continued its career of usefulness in spite of the difficult conditions that have prevailed during the year under review.

Incidentally, the year in question is the first during which the Association has functioned without the guidance of Sir Baron Jayatilaka, who made its welfare so much a part and parcel of his own life's work; and it is in keeping with his devotion to that object that the late President should have by his last will gifted to the Association all his books, both printed and manuscript, in his library, besides one-third of his residuary estate calculated to bring the Association an annual income of Rs. 1,200/- and the balance two-thirds upon the demise of the legatees named by him. Such an affection and sense of loyalty to the Association must remain for all time an unfailing source of inspiration to its members.

The new President in the course of his address at the annual general meeting laid emphasis on the necessity for the members to take a deeper interest in social work and in the uplift of the less well-to-do Buddhists. This aspect of possible future activities is one well worthy of consideration. It is a field in which there is ample scope and need for sympathetic workers and also one in which the members would make fresh contacts outside the halls of the Association and thereby enlarge their sphere of usefulness. It would be possible to harness into such a scheme the numerous Buddhist temples which exist both in the rural and in the urban areas and make them also centres from which attempts can be made to improve the living conditions of the masses. In this respect Buddhist associations and Buddhist temples afford opportunities which are almost unique. The tendency to create new institutions and not avail one-self of the well-established institutions that already exist is a feature of the times. Such an attitude tends rather to invite disruptive forces than increase the volume of service, and might well be avoided.

The report of the Committee of Management draws attention under the head of "Endowments" to what one hopes would be a recurring feature in future reports. It is difficult to believe that an institution which can now

count nearly fifty years of life had upto 1944 only one endowment which is valued in the Balance Sheet at Rs. 8,500. Institutions of this nature cannot possibly hope to achieve the objects for which they have been established unless they are liberally endowed and possess large funds to subsidise their activities. It is a matter for congratulation that in the year under review reference is made to no less than four new endowments, the Amerasinghe Trust Fund by Mudaliyar P. D. Ratnatunga, the Adelene Gomes Trust by Mr. A. B. Gomes, the gift by Mudaliyar Edmund Peiris and the bequest by the late Sir Baron Jayatilaka. In this connection a fact which stands out prominently and would not fail to attract the confidence of the public is the wise and careful control over finances which has always been characteristic of the Colombo Young Men's Buddhist Association. It enjoys in this respect a distinction second to no other voluntary institution and for this reason as well deserves generous support. The uneconomic investments to which new-found wealth is being today so feverishly diverted can find a lasting memorial in worthy endowments and a target of ten lakhs should be the minimum limit which the Association should have in view.

## THE FIRST PRECEPT

When on a Poya Day a Buddhist goes to the village Dagoba, or kneels before a Bhikkhu in his Vihara or elsewhere, to begin his celebration of the holy day, he says 'putting the Pali words he uses into English): "I take it upon me to observe the disciplinary step of abstaining from destroying or injuring any living creature." This formula is generally called in English, The First Precept. But as we see from the form in which it is cast, it is not an injunction or command laid upon the person concerned by some one, or some commanding power outside himself. There is nothing in the least resembling orders or commands in the Buddha's Teaching. That Teaching is a manly one, addressed to men, appealing to men who possess a man's usual endowment of understanding and reasoning power. "Taking the Precepts", as this little ceremony is usually called, is a

purely self-dictated action on the part of the individual concerned, an act which he performs whenever he pleases, on Poya days or any other day, according as he feels disposed. It is a ceremony—if so simple an act can be described as such—in which he promises himself to allow a certain course of conduct with respect to all living beings. Whatever the rank they occupy in the scale of life, from insect up to men, he undertakes to himself not to kill or injure any of them without any exception.

That is a very serious, very onerous undertaking. Who can keep it in its entirety? "No one", some may reply, "therefore let us never mind it". But that is a poor way—putting it at its mildest—in which to teach the greatest Teacher of Right Conduct the world has yet seen, till another like him appears in the world to teach to forgetful mankind the same things that He teaches.

What shall we do then? Can any one absolutely abstain from taking life in any form, who wishes to maintain his own life? The straight answer to that question is, that no one can, but that all can try. That's it. Even if we cannot all be complete followers of the Buddha at the present moment, in our present lifetime, we can at least all try to be so, and keep on trying through all our lives even though we know that we are little likely to be so in our present lifetime but can only hope for it in some future one.

The eminent American essayist, Emerson, once wrote: "There was but one Christian and he was crucified." Buddhists might, but not quite, say a parallel thing. They might say without being too hard on themselves: "There were but a few Buddhists, and they were the Buddha and his Arahans, and those who after his day became such."

And it would be true. These have been the genuinely complete Buddhists. The rest of us are just people trying to be Buddhists, and some of us perhaps, not succeeding very well. Perhaps indeed, some of us are not trying very hard, not as hard as we might do. That is a matter for each to decide for himself. Each must ask himself if he is trying to obey the Buddha's teaching in all respects as earnestly as he might do. It is much to be feared that many of us, if we are honest with ourselves, will have to admit that we are not doing so, more especially as regards the keeping of the promise we make to ourselves on Poya days to observe the element of Right Conduct expressed in the wording of the First Precept.

For instance, the professed Buddhist, the individual who considers himself, and is called by his friends and neighbours, a follower of the Buddha, who takes a gun and goes out with it and deliberately and intentionally inflicts death and wounds on wild animals "in sport", as it is called, can that man in any sense of the words be said to be trying to keep his promise to refrain from destroying and injuring living creatures? The question needs only to be asked, for it to be answered in the decided negative. Why then do professed Buddhists so flagrantly ignore their undertaking to avoid this form of wrong conduct which they assume every time they utter the words of the First Precept?

There is a question for them to consider very seriously. What answer have they to it? Are they so lightminded that, when they assume such an undertaking in words, it is only in words and in nothing else: not with their minds and hearts but only with their lips? If that be so, what is the world going to think of them? What can any honest, upright person think of another person who in any matter is ready to promise anything at all, and then give not another thought to what he has promised? He can only despise him: nothing else. And in such a serious matter as a promise connected with the teaching of one whom he is supposed to revere as the supreme teacher of mankind in the things that make for its deepest, most permanent welfare, for him to go away and apparently completely forget that he ever made such a promise, is surely light-mindedness, nay, heedlessness, carried to its worst extreme.

And what about the opinion of those of another religion concerning a Buddhist who lightly promises, and then totally disregards his promise in the matter of observing the very first Precept of his religion? Is there any Buddhist acting thus who really believes that these others will now think more highly of him because he has fallen in with their way of behaving, the taking of life "in sport"? It is possible that a few of these may do so. Just a few of the less worthy sort may. But those really worthy of respect belonging to another religion, who see a Buddhist deliberately ignoring, neglecting to observe any teaching of his own religion, can only be surprised, nay, even grieved at the sad spectacle. They certainly will be far from admiring him for doing so. On the contrary, they are very much more likely to despise him. Indeed,

they are certain to do so if they learn—as unfortunately they often do—that the Buddhist going out to kill living creatures "in sport" thinks that thereby he is recommending himself to men of other religions as a fine fellow who is free from any narrow religious prejudices, while he is in fact only seeking to secure their approbation instead of being true to his own religious upbringing. The Buddhist who feels tempted to yield to the promptings of this unadmirable trait in his character, love of approbation from no matter whom, should sometimes pause and ask himself what kind of people they can be who give their approbation to a fellow man who ignores the teaching of Right Conduct propounded by his religion, only in order to win their approval. If he does, he will soon discover that they are not people whose approval is really worth having, but on the contrary, that he is much better without it.

He ought to try to cultivate the sturdy, manly spirit of that Greek of ancient days who, when the whole assembly in which he was speaking, suddenly burst into loud applause, turned to the friend at his side, and with an expression of alarm on his face, asked: "What evil thing have I said now?" He did not want to be applauded, approved of, by everybody. He considered that when that happened, it must be something wrong that he had said or done, not something right.

"As I am, so are these. As these are, so am I. Thus cognising, let the man of noble mind refrain from killing and from causing to kill." In these words in the Buddhist Scriptures, we have the whole point of the injunction against killing put in a brief telling phrase which must appeal to every right-minded and right-hearted man.

Here we are asked to compare ourselves with other forms of life as regards our feelings and theirs. What is the feeling that lays strongest hold of us at times? It is fear. And what is it that we fear most of all? Is it not death? We all ardently wish to live, not to die. We wish this so much that when death threatens us, we are ready to do anything, anything at all, if only we can put off the moment of death for a day, an hour, even just a few minutes longer. Men become desperate, almost mad sometimes, in their endeavours to escape death when it threatens to overtake them.

And what we men feel and fear, other living beings also feel and fear in the same degree, in their little lives. Observe the desperate efforts made by the hunted hare or any other small animal to escape the doom that threatens it at the fangs of the pursuing hounds. How terrified, how frantic they are at the likelihood of losing their lives! They are exactly like ourselves in this respect, though we mostly manage to maintain outwardly a more contained demeanour in the face of approaching death than do the other creatures who have less mental development than we have. Looking at them, how can any man that is a man and not a monster of callousness, feel anything but pity for his humbler brothers who run on four feet instead of two? How can he, if he has in him any of the fellow-feeling which it is man's prerogative to

feel, deliberately take from any of these younger brothers the life which is every whit as dear to them as is his to him?

How, more especially, can a professed follower of the Buddha find it in him to do so? What was it that made the Buddha become a Buddha? It was nothing else but compassion, pity. When he came to years of discretion and could think for himself, he looked about him and saw the whole world attacked by, and yet in fear of, inevitable sickness, decay and death. And in compassion for them and their unhappy case, he left behind him the life of luxury he had up to then enjoyed, in order that he might find a way of deliverance for mankind from all the ills that assailed them. And since he so pitied us in our predicament, can we as his followers do less than show a like pity for others weaker and less capable of meeting trouble than ourselves, and at least, at the very least, abstain from inflicting agony and death upon them of set intention? As the Buddha so pitied us, his younger brothers, surely we in our turn, are in honour bound to show pity for our younger brothers, the animal creation, and leave them free to live out their little lives to their natural end. In them too, as in ourselves, there is that forever mysterious force, Life, which has to climb such a long way, just like in us, before it can reach its culminating point. Every time one of these creatures is killed, life in one of its manifestations is for the time being stopped from making any progress towards its high goal.

As Sir Edwin Arnold so well puts it:

"Kill not for pity's sake; and lest ye slay

The meanest thing upon its upward way."

The two outstanding qualities or characteristics which distinguish man from his lowlier brothers, are the high degree of thought and feeling of which he is capable. Possessed of these, when he looks at the lower forms of life, he feels compassion for them as he perceives how they love life and dread death, love comfort and dread pain, exactly the same as himself, and have so little power of warding off the ills they fear, lacking as they do, his so much superior foresight and power of defending himself against threatening ills. Thus moved by compassion, by pity, by fellow-feeling, he cannot if he is a man at all worthy of the name of man, wantonly and of set purpose inflict on these lesser forms of life what he himself fears and does all in his power to avoid—pain and death. Still less can he do so, if he professes to be a follower of him who is often called the Master of Compassion, of one whose life, after he left his father's palace, was devoted to the deliverance of his little brother man and all living creatures eventually, from pain and death for ever.

And when next, a Buddhist directs his thought, his understanding, to the consideration of his brothers of the animal kingdom he sees that they, exactly like himself, are simply temporary forms in which is manifested life—life that in all its forms, in that of beast as well as in that of man, is ever striving after its highest end, the attainment of what is

(Continued on next page)

## THE COLOMBO Y. M. B. A. ANNUAL GENERAL MEETING

The 46th annual general meeting of the Colombo Y.M.B.A. was held on February 24, 1945. There was a large gathering of members present. Mr. A. E. de Silva was re-elected President. In the course of his address the President stressed the necessity for Associations like the Y.M.B.A. taking a wider view of their responsibility. He exhorted the members to do their best to promote the interests of less well-to-do Buddhists.

Associations of this kind could hardly be said to have done their work if they worked only for the class of people who happened to be in a position to join them, he said; he thought the members of the Association especially in large towns should take an interest in social work. In the universities of other countries, especially in America, there was generally a department known as the Department of Sociology and people were trained to take an intelligent interest in the living conditions of all classes of people of the country. Hitherto that aspect of the life of the citizen had been somewhat ignored.

He regretted that the services rendered by the late Sir Baron Jayatilaka had not been recognised by the Buddhist public. It was not with Sir Baron as a politician they were concerned—there was no gratitude in politics—but they had a duty to perform to perpetuate the memory of a man who had done so much for the Association. It was necessary to take steps to bring this fact home to the Buddhist community.

He paid a tribute to the services rendered during the year by the General Secretary and Treasurer and congratulated the Committee of Management on the perfect harmony with which they had worked.

After the report and accounts were adopted, following a brief discussion, a resolution was passed authorising the re-transfer of the property belonging to the Badulla Y.M.B.A.

Mr. de Silva vacated the chair, and, Mr. Thomas Amarasuriya occupying it pro-tem., Mr. A. Mivanapalana thanked the retiring office-bearers for the efficient working of the Association and their devotion to duty, stressing how fortunate it was that they had been able to have Mr. A. E. de Silva as their President and as successor to Sir Baron Jayatilaka.

He proposed the re-election of Mr. A. E. de Silva as President. Gate Mudaliyar Edmund Peiris seconded the resolution, which was carried unanimously.

Mr. Thomas Amarasuriya, inviting Mr. de Silva to resume the chair, added his tribute to Mr. de Silva's leadership and munificence.



Mr. A. E. de Silva

The following were re-elected unanimously upon resolutions moved by the President: Vice-Presidents: Mr. D. S. Senanayake, Mr. R. L. Pereira, K.C., Mr. H. W. Amarasuriya, M.S.C., Dr. E. A. Blok and Mudaliyar Thomas Rodrigo. Hon. General Secretary: Mr. D. N. W. de Silva; and Hon. Treasurer: Mr. L. Piyasena.

The following were elected by a ballot to serve on the Committee of Management: Messrs. A. Jayasinghe, M. A. Thabrew, V. S. Nanayakkara, S. R. Wijayatilake, W. Richard de Silva, D. S. Samarasinghe, Padikara Muhandiram G. J. S. Kulatilake, Messrs. E. S. Amerasinghe, N. J. V. Cooray, Rajah Hewavitarne, M.S.C., E. de S. Wijayaratne, Dr. A. Ratnapala, Messrs. H. S. Gunasekera, C. D. Jayawardene, P. H. J. Wijesekera, Dr. L. M. de Silva and Mr. H. R. Premaratne.

Mr. Lawrie Muthu Krishna was re-appointed auditor.

A resolution re-affirming the opposition of the Association to the filming of the life of the Buddha was passed, amending a resolution introduced by Mr. A. A. Perera.

Before the proceedings began Bhikku Piyadassi, of Vajirarama, Bambalapitiya, delivered a short address in the course of which he stressed the need for co-operation among all members for the success of an association.

### 46th Annual General Meeting

The following Departmental Committees were elected:—

#### Religious Examinations:

Mr. B. R. Dias, Mr. E. de S. Wijayaratne, Mr. M. A. Thabrew, and Dr. W. E. A. Fonseka.

#### Religious Activities:

Dr. W. E. A. Fonseka, Mr. H. D. Peiris, Mr. A. A. Perera, and Mr. E. A. Dissanayake.

#### Literary Activities (English):

Mr. T. B. Dissanayake, Mr. S. S. Kulatilake, Mr. K. C. de Silva, and Mr. A. K. Piyasena.

#### Literary Activities (Sinhalese):

Mr. Julius de Lanerolle, Mr. A. B. A. Mediwaka, Mr. D. C. Katugampola, and Mr. W. D. de S. Wijewardene.

#### Social Activities:

Mr. J. D. A. Perera, Mr. Daya Hewavitarne, Mr. E. Upasena, and Mr. J. A. Dharmadasa.

#### Sports:

Mr. K. K. Jineris, Mr. K. C. de Silva, Mr. T. B. Dissanayake, and Mr. V. A. Jayasinghe.

#### Physical Culture:

Mr. Justin Kotelawala, Mr. A. Mivanapalana, Dr. L. M. de Silva, and Mr. V. A. Sugathadasa.

The following resolutions were adopted:

1. "This meeting do resolve to transfer to trustees nominated by the Badulla Y.M.B.A. the allotment of land called and known as 'Peddekumbura' bearing assessment No. 1468 (New No. 30/1) situated at Badulupitiya in the town and district of Badulla." (Proposed by Mr. L. Piyasena and seconded by Mr. D. N. W. de Silva).

2. "This Association re-affirms the decision of the special general meeting to oppose the filming of the Life of Lord Buddha." (Proposed by Mr. A. B. A. Mediwaka; seconded by Mr. A. A. Perera).

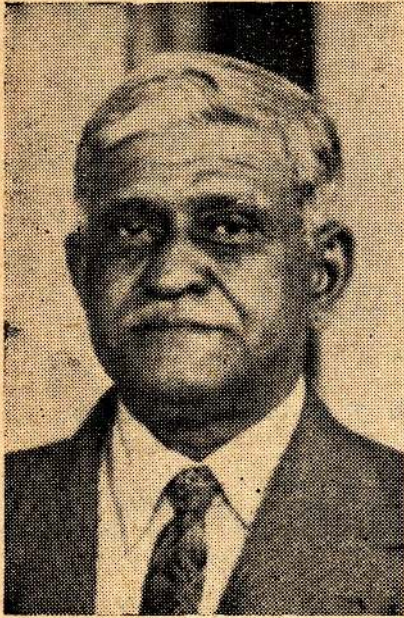
3. "This meeting is of opinion that the present moment is the most opportune moment for the augmentation of the Fort Building Fund and directs the Committee of Management to launch forthwith a more vigorous collection campaign." (Proposed by Mr. C. D. Jayawardene and seconded by Mr. C. A. Gunawardene).

## THE FIRST PRECEPT

(Continued from previous page)

beyond all existence as we at present know it. Seeing this, again he cannot slay any of these lowlier forms of life for in so doing he would be checking for the time being their progress toward their ultimate destiny of deliverance. And so, giving utterance to the wording of the First Precept he will say, and mean it as he says it, and live it out in his daily life to the utmost of his ability: "I take it upon me to observe the disciplinary step of abstention from destroying or injuring any living being whatsoever, great or small, high or low." (Extract from *The Five Precepts* by Bhikku Silacara. Published by the Buddha Sahitya Sabha).

## REPORT OF THE COMMITTEE OF MANAGEMENT



The Late Sir Baron Jayatilaka

The 45th annual general meeting was held on February 26, 1944, and the following were elected to serve on the Committee of Management:—President: Sir Baron Jayatilaka; Vice-Presidents: Mr. A. E. de Silva, the Hon. Mr. D. S. Senanayake, Mr. R. L. Pereira, K.C., Mr. H. W. Amarasuriya, M.S.C., and Dr. E. A. Blok; Hon. General Secretary: Mr. D. N. W. de Silva; Hon. Treasurer: Mr. L. Piyasena; and Mr. V. S. Nanayakkara, Mr. H. S. Gunasekera, Muhandiram G. J. S. Kulatilake, Mr. E. de S. Wijayaratna, Mr. S. R. Wijayatilake, Mr. E. S. Amerasinghe, Mr. N. J. V. Cooray, Mr. M. A. Thabrew, Mr. D. S. Samarasinghe, Mr. C. B. Kumarasinha, Mr. A. Jayasinghe, Mr. N. U. Jayawardene, Mr. P. A. Ediriweera, Mr. S. S. Kulatilake and Mr. D. R. Wijegoonewardene.

At the very first meeting for the year of the Committee of Management the General Secretary drew attention to the fact that through an oversight the Committee elected at the annual general meeting was two short of the total strength required and asked for direction to remedy the error. The meeting decided that two vacancies existed and proceeded to fill them by the election of Mr. D. N. Hapugalle and Mr. Daya Hewavitarne.

Mr. P. A. Ediriweera and Mr. Daya Hewavitarne resigned in the course of the year, and their places were filled by Mr. R. D. Lankathilaka and Mr. Rajah Hewavitarne.

Mr. W. Richard de Silva filled the vacancy caused by the death of Mr. D. N. Hapugalle, at one time Secretary of our Religious Examinations Branch.

We record with pleasure once again that the Committee of Management met regularly. The attendance was very satisfactory and no meeting was postponed for want of a quorum. So far

50 meetings have been held and one more is possible before the date of the annual general meeting.

The General Secretary was away from the island for two periods during the year. Mr. E. S. Amerasinghe acted for him on the first occasion, and Mr. V. S. Nanayakkara on the second.

A sub-committee was appointed to report on the revision of the constitution.

### SPECIAL GENERAL MEETINGS

Two special general meetings were held during the year.

In accordance with a desire expressed by members at the annual general meeting, supported by a written requisition, a general meeting was held on April 3, 1944, when a resolution expressing disapproval of the proposal by an Indian film company to film the Life of Buddha was passed. The meeting further pledged itself to adopt every possible measure to prevent the film company from carrying out their project. A sub-committee consisting of Messrs. W. F. Abeyakoon, A. A. Perera, H. S. Gunasekera, D. N. Hapugalle, E. de S. Wijayaratne and E. S. Amerasinghe (Secretary) was appointed to suggest the manner in which the resolution should be implemented. Upon their recommendation a letter of protest was addressed to the company concerned and further letters were sent to several Indian leaders requesting them to intervene in the matter. The latest information, however, is that the company is proceeding with the production of the film, in accordance with the undertaking given by the representative of the company who visited the island last year.

The second meeting was held in circumstances more tragic. When our late President, Sir Baron Jayatilaka, left the island in December, 1942, on a mission of national importance, little did we realise that the great personality who guided the destinies of this association from its very inception would be removed so suddenly from our midst. His love for the association was so great that even in the midst of his arduous duties as the Ceylon Government's Representative in India, he found the time to write to us regularly, sometimes from his sick bed, enquiring of our work and giving us in his characteristic manner valuable advice in various matters that engaged our attention. He was our friend and counsellor. It was to express our grief at the immeasurable loss sustained by his death that we met on July 21, 1944, in special session. Tributes were paid to him and no tribute was too great for a man who devoted a good portion of his life in nursing this association and seeing it grow to full stature.

### OUR PRESIDENT

At this same meeting Mr. A. E. de Silva was unanimously elected to fill the vacancy. His election as President of the premier Buddhist institution of the island, which has met with universal approval, is a tribute to the valued qualities which characterise him as a public man. We feel confident that under his leadership the association will

continue to progress and when the time comes for him to lay down his reins of office he will be able to look back to his stewardship with a sense of pride and satisfaction that will find an echo in the heart of every member.

Mudaliyar Thomas Rodrigo, one of the few surviving original members, was elected a vice-president in place of Mr. A. E. de Silva.

### MEMBERSHIP

In the last annual report it was stated that the total membership strength on February 8, 1944, was 836, but on the day of the general meeting, as was announced, the total had risen to 852. No special effort was made to increase the membership during the year as it was felt that with the various forms of government control and other difficulties brought about by war conditions it would be difficult to cope with too large a membership. Be that as it may, it is with a measure of pride that we state that membership is now eagerly sought by those who do not fail to take count of the practical proof of the progress made by the association in the last year or two.

There was the usual number of resignations, deaths and those removed from the roll for non-payment of subscription. Deducting these and adding the new entrants the membership roll today has passed the 1,000 mark.

Of the ten life members two died in the course of the year—Sir Baron Jayatilaka and Mr. D. N. Hapugalle.

Mr. A. B. Gomes, who bequeathed a sum of Rs. 10,000/- towards the continuance of the religious examinations, was elected a life member in terms of rule 3 (e) of the association.

As a matter of interest we give below the membership figures for a few years in the past:—

1935 ...	... 454
1936 ...	... 386
1937 ...	... 455
1938 ...	... 682
1939 ...	... 656
1940 ...	... 676
1941 ...	... 421
1942 ...	... 455
1943-44	... 852
1944-45	... 1007

### FORT BRANCH BUILDING

It was in 1934, that the desire for a branch association in the Fort manifested itself with some vehemence, and the persistent effort of some of our members, led by Mr. W. W. Jayasinghe, resulted in the adoption of a resolution at a special general meeting to establish such an institution.

As has been pointed out on a previous occasion the site for a building in the Fort was obtained from the Government after much negotiation, but fortunately or unfortunately, this delayed transaction coincided with the outbreak of the European war and as a result building operations had necessarily to be postponed for the duration.

Subsequent events have necessitated, or may necessitate, a reconsideration of this plan. The post-war reconstruction

programme of the Government envisages a partial evacuation of the Fort, and that partial evacuation—from what can be gathered from the most reliable information obtainable—as far as we are concerned promises to be considerable. That being so, it is well for members to give early thought whether, in the event of the ministerial post-war plans materialising, a branch of the association will still be established in the Fort on the scale generally contemplated before the present government proposals became known. We have no doubt the next committee will keep in touch with the progress of events and consult the general body of members if and when the necessity arises, and obtain a clear direction on this matter.

Meanwhile we have to report that a special general meeting held in the course of the year decided to name the main hall and the library of the building proposed in the Fort after the late Sir Baron Jayatilaka.

A special appeal for funds was launched for the purpose and the most noteworthy contributions were Rs. 10,000/- from our President and Rs. 2,000/- from the Social Activities Branch—the proceeds of an oriental concert.

### HOSTEL

The arrangements made for catering by the residents themselves were continued during the year. Although as reported previously this system relieves the Committee of Management of a large volume of work yet the import-

	Year
Pupils' Examination	... 1942
do do	... 1943
do do	... 1944
Teachers' Examination	... 1942
do do	... 1943
do do	... 1944

Prize-giving—The annual prize-giving was held on May 21, 1944, when Mrs. A. Kuruppu gave away the prizes. The usual conference of managers and head teachers of schools was held earlier the same day.

Mr. A. Jayasinghe was in charge of the examinations. During his absence from the island on two occasions Mr. E. de S. Wijayarajna acted for him.

Bana Preaching—Sunday sermons were held regularly without any interruption. The attendance though satisfactory leaves room for improvement.

Vesak—Another Vesak was celebrated without the customary illuminations, which were rendered impossible owing to war conditions, but with greater enthusiasm in religious observances. The celebrations included a programme of devotional music arranged by the Social Activities Branch.

Jayatilaka Memorial Pinkama—An all-night pirith ceremony was held on

ance of a restaurant to cater for all members who visit the headquarters cannot be overestimated. When normal conditions are restored it is hoped to provide this convenience, the absence of which has been keenly felt. The hostel has been full throughout the year and many applications for admission had to be refused owing to lack of accommodation. Mr. C. B. Kumarasinha was the Resident Manager up to September, 1944, and on his resignation the committee decided that no Resident Manager be appointed.

### RELIGIOUS PROGRAMME

The conducting of the annual religious examinations for teachers and pupils continues to be the greatest contribution that we are making to the propagation of the Dhamma and the national regeneration of the youth of this country. In spite of difficulties caused by Government regulations restricting the use of paper we have been able to carry on this important work unimpaired.

Pupils' Examination—The pupils' examination was held on July 2, 1944, at 314 centres. No fewer than 13,622 candidates from 399 schools took up the examination and of these 7,660 were successful.

Teachers' Examinations—The teachers' examination was held on April 2, 1944, in two centres, Colombo and Minuwangoda. Out of 66 candidates who sat for the examination 37 were successful.

The following table shows the progress of these examinations during the last three years:—

No. of Schools	No. of Candidates	No. of Passes
379	12,278	7,695
354	11,358	4,699
399	13,622	7,660
—	38	17
—	64	39
—	66	37

September 2, 1944, followed by a Sanghika dana to 50 bhikkus in memory of Sir Baron Jayatilaka. The attendance of members and their families at this function was very encouraging and every one present was pleased with the arrangements made to commemorate the memory of our late President. This will be an annual event in our calendar of activities.

Pali and Dhamma Classes—Pali and Dhamma classes, which were organised last year, were continued for about three months and had to be abandoned owing to the number of students dwindling to two. It is unfortunate that members are not taking advantage of the services of an eminent Pali and Abhidhamma scholar on our staff who is ready at any time to revive the studies.

Angoda Mental Hospital Vihare—We have formally taken possession of the piece of land granted to us by Government for the purpose of building a shrine room and a preaching hall for

the benefit of the Buddhist patients of this institution. It is regretted that no progress was made with the undertaking we gave the Medical Superintendent of the Angoda Mental Hospital, but it was unavoidable owing to more causes than one. For one thing the death of Mr. D. N. Hapugalle, who was in direct charge, was a great blow to the work; for another, the difficulty of obtaining labour and material, expensive as they are, is still a major problem. However, Mr. W. Richard de Silva has stepped into the breach and he has the assurance of Mr. J. P. Alvitigala, the well-known ayurvedic physician of Colombo, that he will bear the total cost of the building.

Mr. M. A. Thabrew was in charge of the religious activities branch.

### CULTURAL ACTIVITIES

The Social Activities Branch, in the charge of Mr. V. S. Nanayakkara, was responsible for organising a series of musical evenings at which well-known local artists contributed enjoyable programmes. These entertainments have become very popular and it is a pity that owing to lack of accommodation and the absence of a proper stage with the necessary equipment the presentation of a good programme is often rendered extremely difficult. It is a matter worth considering whether the association should not invest some of its surplus funds in extending the present hall or building another, more suitable for our work.

This branch has also to its credit the production of an oriental song and dance recital in aid of the Sir Baron Jayatilaka Memorial Fund. Quite apart from the fact that they were helping a good cause the large audience that greeted the *pot pourri* of song and music and dance at the Town Hall found that they had got more than value for their money.

Another item which engaged the attention of the branch is the formation of an oriental orchestra. The absence of a first class orchestra conducted on proper lines has been keenly felt in organising concerts either for the purpose of raising funds for our activities or for providing cultural relaxation to members. We are grateful to Mr. Lionel Edirisinghe and to Mr. Ananda Samarakone for their offer of assistance to organise and conduct this orchestra.

A prospectus has been prepared and it is hoped to start work at an early date. We would appeal to members to avail themselves of this opportunity of receiving expert instruction at moderate rates.

Literary (English) Branch—As usual lectures formed the main feature of this department. The following lectures were delivered during the year:—

1. A bird's eye-view of the ancient civilisation of Ceylon by Prof. B. M. Barua, of the Calcutta University.
2. The wisdom of the Acharyas by Mr. N. Nadarajah, K.C.
3. Kamma vs. rebirth by Bhikku Dhammapala.
4. Free will or determinism by Bhikku Dhammapala.
5. Social service by Bhikku Dhammapala.
6. The health services of Soviet Russia by Dr. S. A. Wickramasinghe.
7. How movies are made, illustrated by a cinema film on the lure of the jungle, by Mr. Sardha Ratnaweera.
8. Contribution of Buddhism to world culture by Bhikku Dhammapala.
9. Cine-talk on social hygiene by Dr. H. C. P. Gunawardene.
10. Contribution of Ceylon to world culture by Prof. G. P. Malalasekera.
11. Message of Buddha to modern India by Mr. P. R. K. Sarma, M.L.A., President of the Y.M.B.A., Madras.
12. Quintessence of perfection
13. The practical path
14. Conquerors of the self
15. Nutrition
16. The basis of the social idea in Buddhism.

} by Bhikku Soma of the  
Island Hermitage,  
Dodanduwa

The annual "Light of Asia" Elocution Contest, which is gaining in popularity, was held on August 1, 1944. There were nearly one hundred competitors—boys and girls—from various parts of the island. A significant feature was a large number of entries from Christian schools.

A brochure entitled "Broadcasts on Buddhism", containing a series of lectures delivered by Bhikku Dhammapala on the radio and at the Y.M.B.A., was published by this branch, thanks to the financial assistance given by Mr. G. D. Jayasundere, Messrs. Sherman de Silva and Company, Mrs. F. R. Senanayake and Mrs. S. W. Gomes.

Library and Reading Room—The library has been reclassified and the card index completed. A fair number of books on Buddhism and miscellaneous subjects has been added to the collection. The number of readers has risen very rapidly and today it stands at 142. The reading room is proving to be very popular since the addition of a variety of magazines and journals from abroad.

The Literary Department (English) and the Library and Reading Room were in charge of Mr. S. R. Wijayatilake.

Literary (Sinhalese) Branch—The Sinhalese Literary branch was resuscitated after the lapse of many years.

During the year under review, this branch successfully concluded three competitions to encourage and foster the study of Sinhalese. One of these was the Sinhalese essay competition on the life and work of Sir Baron Jayatilaka. The other two were Sinhalese verse contests for students and members. The contest for students promises to prove more popular than the most sanguine expectations.

Under the auspices of this branch a Sinhalese study circle has been formed to enable the members of the association to meet and discuss topics of interest in their own language and thereby develop their faculties of public speaking in an atmosphere of peace, calm and friendliness. It is hoped that this study circle will expand its activities to compose and stage Sinhalese dramas with a historical and religious background.

Mr. D. R. Wijegoonewardene was in charge of this branch.

#### ABEYERATNE SCHOLARSHIP

The scholarship awarded to Mr. N. B. S. Balalle, of Dharmaraja College, ended in December, 1944, but on the re-

commendation of the head of the school, it was extended for a further period to enable him to qualify for the Higher School Certificate Examination this year.

Master P. T. de Silva, of Nalanda Vidyalaya, Minuwangoda, has been awarded the scholarship for three years commencing January 1, 1945.

#### PHYSICAL CULTURE

The activities of the physical culture branch, in the charge of Mr. D. S. Samarasinghe, have been started in earnest with the conversion of the annexe into a gymnasium. Remedial physical exercises, weight-lifting, wrestling, ju-jitsu and yoga physical exercises are some of the items in which our members are regularly engaged.

At the annual weight-lifting championship of 1944 our members most of whom were beginners fared well. We lost the award for the best team by a narrow margin of one point, but one of our members, L/Cpl. T. S. J. Packeer Ally, of the C.L.I., succeeded in winning the cup for the best lifter of the meet. Messrs. Packeer Ally and H. L. Schoorman, two of our members, represented Ceylon at the 2nd Indo-Ceylon International Weight-Lifting Meet held in Calcutta on March 4, 1944.

Wrestling classes under the direction of Mr. R. D. Lankathilaka, are well attended. At the Novices Wrestling Championship Meet, organised by the Ceylon Amateur Wrestling Association, one of our members, Stoker Percy Thornley, of the Royal Navy, won a title. Wrestling classes, which are open to members and their children, are held on Tuesdays and Wednesdays.

We acknowledge with thanks the receipt of a gift of a Roman chair from Sgt. Foster and also the loan of the following:—

A wrestling mattress from the Wrestling Association, barbell equipment from Mr. A. Mivanapalana, a platform scale, barbell equipment and several photographs from Mr. D. S. Samarasinghe, an iron bar from P/O S. W. Ashby and a pair of Roman rings from Mr. B. A. P. Don Thomas.

To all of them we are deeply grateful.

#### SPORTS

We are happy to report an increased patronage by our younger members of the amenities available in this department, namely, badminton, tenikoit,

billiards, ping-pong, chess, draughts and carrom.

Badminton, particularly, has been played with considerable enthusiasm and an increase in the number of players has made the want of another court keenly felt.

Tenikoit too has a large number of adherents who have now achieved a high standard of efficiency.

A few ladies have availed themselves of the opportunities of playing badminton and tenikoit, which have been thrown open to them on certain days.

Billiards still has a pride of place in popularity and is self-supporting.

It has been amply proved that the best way to stimulate interest in games is by the holding of tournaments; and tournaments were, therefore, held in billiards, badminton, tenikoit and ping-pong. The handicap tournament in billiards drew a large number of contestants who competed for the President's Cup. Mr. E. P. A. Fernando presented a cup to the runner-up, and Mr. S. M. H. Mashoor a cup to the player who made the highest break.

Ping-Pong, which suffered a set-back owing to the scarcity, and consequent high cost of balls, is once again available free of charge—thanks to the reduction in price of balls from Rs. 4/- to -/25 cents each.

A year of marked progress in all directions was brought to a close with the distribution of trophies by Mrs. A. E. de Silva.

Our out-door games have been chiefly responsible for enlivening our premises in the evenings and for dispelling that gloom which existed in the past. The association premises now present a scene of youthful activities where members and visitors seek healthy and enjoyable recreation after their daily toil. It should, therefore, be our earnest endeavour to maintain these activities without consideration of cost.

Mr. E. S. Amerasinghe was in charge of the sports branch.

#### SOCIALS

A very successful and largely attended social was held at Sirimethipaya, Flower Road, when our President, Mr. A. E. de Silva, and Mrs. de Silva were "at home" to members and their families. It was followed by a drawing room concert presented by the Social Activities Branch.

Despite the difficulties experienced in providing facilities for social contact owing to war conditions the Social Activities Branch organised an al-fresco dinner which was attended by nearly two hundred members and friends. Events of this nature are useful in promoting the spirit of fellowship among members and that friendly feeling necessary for the successful functioning of institutions like ours. They are all the more welcome at times when opportunities for social contact are few and scarce.

Mr. and Mrs. Montague Jaya wickreme will be "At Home" to the members shortly.

## KATUNAYAKA FIRE

Moved by the distress caused to the residents of Katunayaka by an act of hooliganism committed, it is alleged, by a gang of armed Indian labourers working in a military unit, a party of our members, led by Heenatiyana Dhammaloka Thera, visited the scene of tragedy on January 15 and distributed a large quantity of crockery, clothes and other useful articles among those who were rendered homeless. More than 300 persons were served. All of them, with the exception of two visitors, are Christians.

The expenses which amounted to Rs. 551/80 were met by public subscription mostly from members who were present when Dhammaloka Thera related the harrowing tale after his sermon on January 14. It is gratifying to record that the response to the appeal was spontaneous and the necessary funds were collected within a few hours. Our grateful thanks are due to all those who helped us in this work.

## THE BUDDHIST

While the delay in the regular publication of "The Buddhist" is deeply regretted, we can assure members that everything possible is being done to expedite and regularise the issues. Mr. N. E. Weerasooria, K.C., has now been appointed co-editor in Sir Baron's place, and we may confidently look forward to a marked improvement in the near future. The editors have, in fact, submitted a scheme of reorganisation which has been accepted by the Committee of Management. We hope it will result in the members receiving the magazine regularly.

## ENDOWMENTS

For many years the Baptist Abeyaratne Scholarship Fund remained our only endowment, and in the last report it was hoped that there would be a few more to enable the association to do greater service. The call was answered promptly.

The first response came from Mudaliyar P. D. Ratnatunga who entrusted us with a sum of money in memory of the late Dr. H. Amarasinghe.

The next was the amount of Rs. 10,000/- bequeathed to us by Mr. A. B. Gomes for investment in furtherance of the religious examinations. In deference to the wishes of Mr. Gomes a trust has been created on his own terms and it has been called the Adelene Gomes Trust.

The religious examinations have found yet another supporter in Gate-Mudaliyar Edmund Peiris who has placed a sum of Rs. 1,000/- with the Public Trustee. The interest derived from investing this amount will be utilised for the religious examinations prize-giving.

The most noteworthy of all bequests is what has been left for the association by Sir Baron Jayatilaka. As is perhaps known, our late President has by his Last Will gifted to us all his books, both printed and manuscript, in his library, besides one-third of his residuary estate calculated to bring us an annual income of Rs. 1,200/- and the balance two-thirds upon the demise of the legatees named by him.

We have so far not received the books in Sir Baron's library although we have repeatedly drawn the attention of the Public Trustee to it. Neither have we been made wise by the Public Trustee of the true position of the Estate which appears to have been grossly exaggerated by him in value.

## H. M. FORCES

Members of H.M. Forces continue to take advantage of the amenities offered to them. They have not been slow to express their appreciation of the homeliness of the surroundings and the friendliness displayed by members. Some of these visitors have, in fact, become members themselves. The physical culture activities—wrestling, weight lifting, &c.—are their favourites, while the billiards room continues to attract them in large numbers.

## DONORS

We make no apology for the frequency with which we have approached our members and pell-pishers for financial support for our activities. The number of people who grumbled at our so doing is infinitesimal and they are those who will grumble at themselves if they have nothing else to grumble at. As a matter of fact our difficulty has been to please our friends by asking for help, which shows that as long as we follow a programme of work which earns for us the confidence and admiration of members and the public we shall continue to be overwhelmed with their generosity.

## AFTER-CARE OF YOUTHFUL OFFENDERS

We are thankful to the Training School After-Care Association for the opportunities provided us of helping them in their noble and self-sacrificing work. In response to a call from them we have agreed to accommodate free of charge one of the lads released on licence from the Training School for Youthful Offenders at Watupitiwela. We may perhaps be able to find accommodation for a few more, if necessary, in course of time.

We have intimated to the association that Mr. Rajah Hewavitarne, one of our past general secretaries and at present a member of the Committee of Management, has agreed to find employment for a few of these lads in the carpentry and painting sections of the Rajagiriya Industrial School.

Answering the latest appeal from this association we have supplied a few Sinhalese Buddhist books for the use of these lads. We take this opportunity of passing on this appeal to our members who may have in their possession old Sinhalese Buddhist books which they may like to give to those to whom they will be of great value.

## LOAN TO THE BADULLA Y.M.B.A.

During the year the Badulla Y.M.B.A. repaid the balance of Rs. 600/- due from them on the loan of Rs. 1,000/- we advanced to them in September, 1942, for the purchase of a property. As security for the loan the property was bought in the name of our association although the Badulla Y.M.B.A. themselves paid Rs. 1,600/- in full. The balance Rs. 600/- paid by us. As the loan has been completely re-

paid the property has now to be formally transferred by us to the Badulla Y.M.B.A. For this purpose a resolution in terms of rule 4 (7) of the association will be moved at the forthcoming general meeting.

The decision of the annual general meeting to transfer the property will have to be confirmed at a subsequent general meeting to be held within one month.

## HOME GARDEN

With all the disadvantages we had to face, we continued to maintain our home-garden and produce such food as space and conditions permitted. The income from the sale of the produce at most moderate rates to our own hostel was double that of last year. It may still fall short of the desired goal from the point of view of the food authorities, but considering the fact that we have answered the call of the country without interfering with the amenities provided for members we have reason to congratulate ourselves in a small way.

## SIR BARON JAYATILAKA MEMORIAL FUND

The nature of this fund has been explained in an earlier paragraph. The response to the appeal of the President and the Vice-Presidents has been most disappointing. We shall not attempt to analyse the causes but we shall appeal to our members to examine their conscience whether they have done their duty by a man to whose efforts mainly we owe our existence today.

Our present President led the way by a munificent gift which stands as a lone beacon, unfortunately unheeded by others.

We have prepared subscription papers to be given to volunteer collectors among members approved by the Committee of Management. We fervently hope that our successors will be able to report that progress which we have been unable to record.

## STAFF

Work becomes a pleasure when the staff is loyal and willing and that is what we wish to report in connexion with our staff, every one of whom has discharged cheerfully his share of work and more. We have done our best to keep them contented within our means. In the course of the year we increased their war-allowance.

M. D. Charles Appuhamy, former billiards-marker, who is our only pensioner, visits us regularly.

## GOLDEN JUBILEE

Let us remind members once again that the Golden Jubilee of the association will take place four years hence. It has been suggested that a history of the institution should be prepared for the occasion. It will greatly facilitate the task of those to whose lot this responsibility will fall if those members in possession of facts, particularly of the early days, will communicate them to the Secretary. Similarly, any suggestions regarding the form the celebrations should take will be gratefully received.

## OBITUARY

It is with the deepest regret that we record the death of Sir Baron Jayatilaka, Mr. D. N. Hapugalle, Mr. H. L. de S. Kulatilake, Dr. C. L. A. de Silva, Mr. Solomon de Silva, Mr. Siripala Samarakkody, Mr. G. J. B. Kiriella and Mr. K. W. Ekanayake.

We also record with regret the death of Mr. Charles Dias who at one time rendered valuable service in connection with the religious examinations.

## THE PRESS

The daily newspapers in Colombo continued to give us their co-operation by lending us their news columns for our activities. We are deeply conscious of the valued assistance they thus render us, and we place on record our gratitude to them.

## FINANCE

We have reason to congratulate ourselves on the very satisfactory financial position disclosed in the Hon. Treasurer's Report and Accounts. There is no reason why this position should not be maintained in coming years if the affairs of the association are managed well and if members continue to take the same interest as they display now.

## CONCLUSION

Reviewing briefly the activities of the past year, which has not been by any means an easy one, we beg to stress a few points.

The most heartening feature of the work of this association is the enthusiasm with which members as well as friends are prepared to help us with money and with personal service. Of both kinds of help we have received so much that at times it has become almost embarrassing.

The conviction is gaining ground that the holding of office in this association is not a sinecure and that those who aspire to positions of responsibility must be prepared to sacrifice their time and energy to promote the interests of the association. The more this is realised the greater the efficiency which will mark our activities.

In bringing this report to a close we once more thank all who have helped the association in its activities.

## BUDDHISM IN BENGAL

BY THE REV. NANASIRI

*International Buddhist Institute, Holy Isipatana, Sarnath, India*

Very antique and intimate is the connection between Bengal and Ceylon. According to the Mahavamsa, Prince Vijaya-Sinha, the founder of the Sinhalese nation, hailed from Bengal. The largest fresco painting at Ajanta depicts the prince's landing and anointment as King of Sinhala.

Some scholars, headed by Lassen, think that Vijaya and his followers came from Gujarat. But the Sinhalese Chronicles say that Vijaya's grandmother was a princess of Vanga (Eastern Bengal), who, while journeying towards Magadha, met in the country of Lala, a lion who espoused her.

Now Lala is the Pali form of Radha, the well-known name for Western Bengal. So the Sinhalese Chronicles are true. Vijaya, verily, was a son of Bengal.

Buddhism is the glory of India. India's greatest sons were Buddhists. Her greatest works of art are Buddhist. Men like Russell and Wells honour India for her Legacy of Buddhism.

The Buddhist King Harsha was the last great ruler of India. After him the country declined in power, and Muslim invaders conquered Western and Central India.

But for a long time, Bengal guarded her national religion, Buddhism, and maintained her freedom. The Arya-Manjusri Mulakalpa tells us of noble Pali kings who rendered invaluable service to their religion and country. Under their reverent care great Buddhist Universities flourished in Bengal. But in course of time, from Bengal too, "Buddhism was expelled by fire or sword."

Nevertheless, Bengal would never forget the Lord Buddha. Even Bengali children know the verse of

Jayadeva in which he praises the Lord as the great Compassionate One who stopped the cruel animal sacrifices.

Today, Chittagong is the home of Buddhism in India. The original name of Chittagong was Cetiya-gama, the land of shrines. In Bengali the Pali Cetiya-gama becomes Cattagram. Chittagong is the corrupt English word.

That Chittagong was a Land of Buddhist shrines is evident from the relics which have been, and are being, discovered from time to time. Some years ago, workmen who were clearing a hill to build the Government Hospital, found many Buddhist antiquities, which are now kept in the vihara in the town. One of the objects discovered was a large statue of the Lord.

Mahamuni village receives its name from a huge statue of the Blessed One. It is 300 years old and in its shadow a festival is held annually.

The Chittagong hill-tracts are inhabited by three lakhs of Buddhists known as the Chakma, Jumma, Mang and Bomang. They are ruled by their own chiefs. It is a pity that all these tribes have lost their mother-tongue, which died a natural death through disuse. Today they speak and write Bengali, and they are eager to learn Pali.

Their knowledge of the Dhamma is very meagre and the Bhikkhus' knowledge of the Vinaya is deplorably inadequate. Therefore, conversions to Christianity are frequent.

The lower country of Chittagong is the centre of pure Buddhism. Among the inhabitants of this region are about six lakhs of Buddhists. To facilitate the study of the Tripitaka, Pirivenas have been established in

the chief villages and through the ardent efforts of the Sangha almost all the books of the Tripitaka have been edited and published in Bengali characters. Most of them have been translated too. The "Jagajjoti" and the "Sangha-shaleti" are the two chief organs of the Chittagong Buddhists.

With better training, the Sangha of Chittagong would be able to render more valuable service to their noble religion and to the world.

Barisal is a district in Bengal where several thousand Burmese Buddhists have settled down. They also are quite ignorant of the Dhamma as they have no facilities to learn it. Christian missionaries are teaching and converting these poor Buddhists.

The Buddhist awakening in Bengal and India today, is due to the great Sinhalese hero, the Venerable Anagarika Dharmapala.

There are still crores of Indians who are ignorant even of the name of the Lord Buddha, Mother India's greatest son. Many people, on seeing the beautiful statue at Sarnath, ask, Yha Kaun Bhagavan hai? What Bhagavan is He?

The work done by the late Venerable Dharmapala was wonderful. His example ought to be an inspiration to all Sinhalese Buddhists.

The Lord Buddha said, "Sabba Danam-dham-nadanam jinati. The gift of the Dhamma excels all other gifts."

The Buddhist men and women of Ceylon will be doing the greatest service to this unhappy world if they give back to India the noble Dhamma which the illustrious son of Asoka brought to Lanka more than two thousand years ago.

**MAY THE SASANA FLOURISH!**



## THE BUDDHA'S WAY

A POEM BY JAMES ARTHUR

Book III: Youth. Canto 8: Learning—contd.

In Sanskrit also didst thou him instruct,  
 o Master wise, the language of the Gods,  
 the well-constructed, and of poetry,  
 culture, religion, and philosophy,  
 the speech refined of courtly knights and dames,  
 of priests and hermits in their forest-retreats,  
 of love-sick maids and moon-struck gallants young,  
 in song and drama, and of heroes bold  
 and holy saints in bardic tales long-spun,  
 in all this was thy pupil by thee taught,  
 Visvamitra! so he be well informed  
 in all the arts and sciences of his days.  
 Couldst thou foresee that this most recondite  
 of tongues another casket would provide,  
 even more elaborately beautified,  
 as fit receptacle for the Good Law,  
 to a new blossoming and harvest-time  
 brought by a younger birth of sages wise,  
 and in this form, when driven from India's soil,  
 would shed the light and wisdom of the Lord  
 over countless millions and vast tracts of land  
 to north and east of where it first took birth?  
 Thou couldst not, wise Visvamitra, but knewst  
 the fit and proper that the prince should learn.

So was the science of numbers added next,  
 of counting, first the small and near, then large  
 and far, the things of earth, our rounded home,  
 and of the sky, the illimitable space,  
 and equally immeasurable time,  
 the lore of countless stars and planets seven,  
 to knowledge joined of the sublunar sphere,  
 whereby the mind to contemplation raised  
 of magnitudes reaching to infinitude,  
 might lessen narrow clinging to his small  
 self-interests, sublimated by the views  
 and broader vistas opened in the skies.

No night-sky, India, in any clime  
 (and many have I viewed with eager eyes,  
 with yearning and high aspirations filled,  
 earth's pastures with heaven's glories to enrich)  
 like thine in brilliance and such sheer delight-  
 evoking beauty of lustrous loveliness.

In shady valley low behind the hills  
 the sun has, worn out from his day-long march,  
 him laid to slumber on night's dusky breast,  
 whom in her sable mantle she enwraps,  
 and all the world, yet such his ardour fierce  
 as, between folds escaped, an argent shine  
 throws upward in the sky, pyramidal,  
 broad-based, in highest zenith to a point  
 converging, named by man the Zodiac Light  
 dust by the fiery planet and his trail  
 of younger brothers, dark and cool, faithful  
 their yearly course betwixt the stars pursuing  
 close in his tracks, stirred up, and now illumed  
 by the elder's fulgence. In this silver lake,  
 deltoid of limpid light, the crescent moon,  
 and of her train the brightest jewel, love's star,  
 float in dimmed lustre but soft beauty enhanced,  
 as glittering gems at bottom of a pool,  
 in fairy light seen through the watery sheet,  
 or lovely face once glimpsed through gauzy veil  
 since ever haunting, night and day, our dreams.

Uncounted nights thy cloudless air serene,  
 O India, has called me up to admire  
 from house-high roof, thy golden starry lights,  
 as prince Siddhartha (who would doubt the truth?)  
 was oftentimes drawn to palace dome and spire,  
 and there adeptly by his teacher taught  
 the lore of countless stars and planets seven,  
 science applied of numbers, space and time.

Due north the Polar, centre immobile,  
 round whom the Lesser and the Greater Bear,  
 the sprawling tortuous Dragon, and the Hounds  
 with Charles's Heart, the Swan, great northern cross,  
 the Eagle glitter-eyed, and Winged Horse,  
 the poet's soaring fancy, and the Dog,  
 the brightest of fixed stars, and many more,  
 yea, all the myriad stars, the entire heaven's sphere,  
 in adverse never ceasing motion wheels,  
 or seeming so to man's atomic size and sense,  
 unable with his mother, the Earth's huge frame,  
 himself to identify, or separate,  
 to feel her spin around her axle line,  
 or sense her speed with giant strides through space,  
 but still to ken her, basis of his being  
 and all his destiny. Yet swollen with pride  
 immense and dark abysmal ignorance  
 one single man, one single race, aspires  
 the whole wide world to dominate alone,  
 as little youngster, to his mother's skirt  
 fast clinging and his loudest crying, thinks  
 her self, her home, her inmates to control.

Then facing round, Visvamitra, thou tracedst  
 with outstretched finger, while his forward mind  
 thy pupil urged with ceaseless questions thee  
 to ply, the figure of the Southern Cross,  
 pride of that hemisphere, its longer arm  
 directed to the Pole invisible,  
 to the east flanked by the Man-horse, monster-beast,  
 whose first and second star, a mighty twin,  
 point to the Cross, the easternmost besides  
 our nearest neighbour of the fiery globes,  
 distant four years gauged by the speed of light,  
 to its north the Water-Serpent sinuous,  
 long-stretched, the Raven bearing on his back,  
 and if the limitations of my song  
 forbend their mention all, man worth that name,  
 with mind endowed and by the aid of speech,  
 able from chaos order to create  
 and name each thing, should, as a gardener wise  
 each flower in his park knows singular,  
 discern the starry blossoms of the sky,  
 not pass them by unsmelt, unkened, unnamed,  
 as a poor senseless dumb half-human hind,  
 head sunk on breast, eyes downward cast, the glebe  
 alone, clogging his clumsy feet, wot of.

Not thus the old tutor-sage or ever the prince,  
 for without fail calling their entire bands,  
 o wise Visvamitra, thou namedst them all,  
 the Planets Seven, their choir since known as nine,  
 the Golden Sun as tenth, their Eldest kin,  
 leaving the Silver Moon, Mother of the Earth,  
 her child's faithful attendant, out of count;  
 also the Zodiacal Zone of signs,  
 marking their yearly course around the Heavens,

betwixt the fixed stars; and before all,  
that other Wheel stupendous pointedst out,  
Galactic Circle, brilliantest of Rings,  
studded profuse with diamonds great and small,  
as neither earthly mines could them provide,  
or mortal craftsman could it fabricate,  
one-hundred-thousand-million numbered all,  
our superb Sun, Source of our Light and Life,  
but one of this Refulgent Company,  
each, grown mature, trailing a Planet Cosm.

Then from the Heavens returning back to Earth,  
so human mind, beyond Galactic Sphere  
even soaring in desire insatiate  
for knowledge, lose not foothold firm on fact  
nearer at hand—the body first of all,  
delicate balanced instrument of mind—  
thou didst expound the Science of Health, o Sage,  
reverting to thy adage in the field  
of physical exercise, "a healthy mind  
may in a healthy frame alone reside,"  
at least of equal if not greater force  
for studies in the intellectual field.  
Thy words: "Four Truths, mind, in Ill-health, the first  
and last concern the sick, the middle two  
the curer. Truth the first: the *Illness* itself,  
the patient troubling, by him wished undone.  
The healer called, to him belong the truths  
second and third: by diagnosis find  
the *Cause*, and then the *Remedy* prescribe.  
The last truth to the sick again turns back:  
the *Cure*, his care, none but himself avails  
the way to tread conducting back to health."  
Thus thy instruction. Then, when twice ten years  
had passed and full Enlightenment suffused  
the mind of prince Siddhartha, did thy words,  
in memory heedfully stored away  
these years, perchance him aid to formulate  
those other, Noble Truths, in number Four,  
pointing the way out of this vale of woe  
to utter bliss from want and waning free?  
If so, thy name, Visvamitra, o wise  
Preceptor, durable to his is linked,  
the Buddha, Healer of the mind of man,  
diseased by gross Desire and Ignorance,  
twin cause of all man's suffering, its cure:  
the Noble Eightfold Way, the Moral Life,  
the octaval discipline in the Good Law.

In the religion of his fathers, thou  
the instruction of the prince left in the hands  
of the king's court-priest, Brahmin venerable,  
learned in the multifarious ceremonies  
and prayers in propitiation of the Gods,  
to number said crores thirty-three, female  
and male, their Supreme Head, the Tri-une God,  
beyond these all, Brahman, the Ineffable.  
Thyself, o Sage, in this field didst not trust,  
Free Thinker thou, even five five-hundred years  
ago, of independent thought, not wont  
ought on tradition or authority  
to accept, but first its right to challenge strong  
as Truth to stand and of man's will to exact  
obedience absolute, therein thy ward's  
posterior Law preventing, oft rehearsed  
as thus: Parikshya Bhikshavo grahyam  
madvacho na tu gauravat, that is:  
"Having examined them, then, Monks, accept  
my words, but not because I am your Teacher."  
"Do ye abide, refuge unto yourselves,  
not taking refuge in aught else," his words

also: "He wavers who on aught depends,  
in the independent is no wavering,  
where is no wavering, there is tranquillity,  
that is the end of misery and woe."

Nature, thy curious study, and Nature's laws,  
o Sage, roaming in youth through the open fields  
and woods, exploring free their mysteries,  
leaving the priests those of close sanctuaries  
in shrouded shrines, where fancy, by no law  
of Nature bound, figures grotesque creates,  
hailing them Gods and Goddesses sublime,  
and laws fantastic of imagined science,  
but forced to banish these to realms unknown,  
for fear of conflict with experience,  
yet ever occasion for extortion made,  
most from the poorest, from the wealthiest least,  
still more to blow out bellies, big before  
from greed insatiate and concupiscence.  
Ah! beyond credit credulous is man!  
With Nature's lore, instead, thy pupil's mind  
thou fedst, gathered over hill and dale beneath  
the bright Sun's watchful eye to expose all fraud  
(strong antidote against the subtle priest's  
insidious craft) and strengthening his love  
innate for all things natural, and ways,  
their simple grace and artless innocence,  
no sly ulterior motive hid behind.

In dales and dingles, woods and wilds, away  
from man, the company even of his young friends,  
ofttimes he escaped, a creature wild that crossed  
his path, or drew his roving eye, a deer,  
or bird above, or tiny life beneath  
his feet, more closely to observe, knowing no fear  
for the striped tiger crouched within a bush,  
his presence by twin green orbs alone bewrayed,  
or serpent on sun-heated flagstone coiled,  
his body's chill to warm, nor these for him  
showed token of alarm—the swishing tail,  
or head held poised to strike—but one his jaws  
resting on outstretched forepaws eyed him mild,  
while the other, eyelids closed, remained unmoved,  
of peril each from the other threatening  
unwitting, mutual comradeship of life  
unconscious shared, the freedom of the world  
willing to grant each other unreserved.

Or deeper solitude found in a grove  
of mighty trees on gnarled root resting him  
of giant oak or pine, communion there  
to seek with layers in fruitful Nature's being  
profounder sunk than brute or human life,  
the vast overwhelming mass of vegetal  
and elemental forces, rocks and streams;  
the winds and fires from the Earth's deepest bowels  
uprisen with such terrific unleashed power;  
the sky and stars stupendous most of all.  
What purpose, destiny, what sense, aye Sense!  
lay behind all this gorgeous display  
of form, sound, colour, dance of light and shade,  
of wildest motion, rest and sleep its end,  
or gayest joy, in tears and grief dissolved?  
And though nor time nor place, by fate ordained,  
o prince, for thee to reach life's deepest core,  
had yet arrived, for youth had still to gain  
experience, the same length of years now passed,  
for such high end, even so these early thoughts  
and meditations pierced to some extent  
his outer wrappings, husk and pericarp.

For one, cleared were the films dividing dead, so-called, from living Nature, brute from plant, this from the elemental world, or mind from matter. Nothing dead, all life; and mind both fountainhead and reservoir of all. Each thing, minutest speck of dust lit up by the sun's light, or that huge orb itself, a seed of life, perfect or less or more, still growing to fruition ultimate. Thus were thy musings metaphysical

in youth, but the last casing hiding sure the why of pain and suffering in life, remained unbroken still, to be forced alone by pain and suffering endured thyself. And such was not yet thine, shielded by care parental, a wise teacher's watchfulness, and comrades friendly and solicitous to please thee, except one, cause of thy first great sorrow, when the years of prenticeship, eight years of happy youth, drew to an end.

## BUDDHIST ASSOCIATIONS

Several new Buddhist Associations have been recently formed in different parts of the Island and others which have been in existence have held their annual general meetings. The following news in regard to these Associations is of interest.

**Y.M.B.A., Batticaloa.** This Association was declared open on January 27th by Mr. V. Nalliah, M.S.C., at Angle Road, in the presence of a large gathering.

Mr. D. A. V. Amerasinghe, the President of the Association, outlined the principal objects and the ideals for which the Y.M.B.A. stood. He said that although the Buddhists were only a few in number at Batticaloa, yet it was their intention to do whatever lay in their power, especially in the field of education, rural uplift and religious observances.

Mr. V. Nalliah in the course of his speech emphasised the importance of the religious spirit rather than outward observance. He hoped the Batticaloa branch of the Y.M.B.A. would create the right spirit of tolerance, brotherhood and good feeling among all communities.

Mr. K. V. M. Subramaniam, Chairman of the Urban Council, said that at a time like the present when communal differences were apt to be magnified, he welcomed the establishment of a Y.M.B.A. in Batticaloa which, he hoped, would endeavour to remove all communal differences.

Several other speakers followed.

**Buddhist Association Kandy.** A Buddhist Association known as the Kandy Buddhist Association was formed at a meeting held at the Dharmaraja College Hall on January 30. Mr. Justice E. A. L. Wijeyewardene presided.

A large and representative gathering was present. The meeting was convened by Bhikku Dhammapala, the Dutch Buddhist monk.

The resolution to form an Association was formally proposed by Mr. A. L. Jayasuriya. A draft constitution was considered and was unanimously adopted.

The Association is to be managed by five Directors. It was announced that for the present a new building attached to the Burmese Rest in Trincomalee Street would form the headquarters of the Association.

Mr. Wijeyewardene in the course of a brief speech said that all of them should be grateful to Bhikku Dhamma-

pala for his efforts to organise that body. Everyone of them should endeavour to make the organisation a success. One of the ways to do that was to visit the Association hall at least once a week and interest themselves in the social life of the Association.

He was aware that similar associations in other parts of the country, which were less important than Kandy often suffered from "infantile paralysis" and died early deaths due to rivalry. In Kandy they were free from such possibilities. He wished the organisation all success and assured them of his support.

The following Board of Directors for the coming year was unanimously elected:—

Bhikku Dhammapala, Messrs. A. S. Karunaratna, A. C. L. Ratwatte, W. Gopallawe, and W. L. Vitarane. Mr. E. L. Senanayake was elected Hon. General Secretary, Mr. T. de S. Amarasakera, Hon. Assistant Secretary and Dr. B. W. Perera as Hon. Treasurer.

Mr. A. S. Karunaratna, the Mayor, also addressed the gathering.

**Colombo North Buddhist Association.** A large gathering, which included a number of Buddhist monks, was present at the first public meeting of the Colombo North Buddhist Association held at Prince College, Kotahena, on January 27, with Mr. Sri Nissanka, K.C., in the chair.

Mr. Cyrus W. Surendra, President of the Association, explained its objects and declared that they would concentrate on making good citizens of those who believed in the character-building power of religion. They were opposed to caste and creed cleavages.

Narada Thero, speaking next, stated that Buddhism would find great acceptance in the West as a result of this war. He envisaged the possibility of a new missionary need for the message of Buddha to be taken to the West.

Mudaliyar E. A. Abeysekera and Mr. Anandatissa De Alwis also spoke, after which Mr. Sri Nissanka made an appeal for unity, and said that if the nation was to be made great there should be no observance of caste distinctions of any kind. Sincere and self-sacrificing service was the main need of the people and such service was not possible if people allowed their public work to be influenced and coloured by irrelevant considerations.

A vote of thanks to the speakers was proposed by Mr. A. A. P. Perera, Hon. Secretary of the Association.

**Buddhist Maha Sabha, Moratuwa.**

A representative gathering of bhikkhus and laymen were present at a public meeting held on February 4 afternoon under the auspices of the Moratuwa Sri Lanka Bauddha Samitiya Ltd., at the Palliagodella school hall, presided over by Mr. Thomas Amarasuriya, M.S.C., when it was unanimously decided to form a Buddhist Maha Sabha which should be composed of the Nayaka Theros of the different temples and the Principals of the different Buddhist Schools, or their representatives, and three delegates out of each Buddhist Society in the nineteen hamlets of Moratuwa and including the village of Horetuduwa.

Mr. Amarasuriya spoke of the pressing need among the Buddhists of Moratuwa for united action in dealing with the problem of crime and urged them to work wholeheartedly for the progress of Buddhism in the town. With this aim in view they had formulated a number of resolutions which he believed would have the support of those present.

Mr. Isaac de Mel (Secretary) then detailed the different spheres in which the Buddhists could work for the progress and improvement of the town.

Another resolution was passed to the effect that all Buddhist temples should have societies for the propagation of Buddhism and the prevention of crime.

Several other resolutions relating to Buddhist education, Sunday Schools, etc., were also passed.

A resolution requesting the authorities to consider the importance of releasing the permanent buildings of Moratuwa Vidyalaya, the only Buddhist College in Moratuwa, was also passed unanimously.

**Y.M.B.A., Galle.**

The increase in membership by 136 in the course of the year was noted by the Hon. Secretary of the Galle Y.M.B.A., Mr. Sydney Wimalasuriya in the course of his report presented at the 28th annual general meeting held in the association hall on February 28.

The Secretary also said that Rs. 761 had been collected for the Building Fund and appealed for funds for the library.

Mr. N. M. Peries, President, was in the chair.

The following office-bearers were elected:—

President: Mr. D. S. Gonesekera; Vice-Presidents: Messrs. H. W. Amarasuriya, P. B. de Silva, Francis Amara-

(Continued on Page 85)

## COLOMBO Y. M. B. A. NEWS

### Sinhalese Verse Contest for Members.

The finals of the Sinhalese Verse Contest for the members of the Association, held on February 17, proved to be a literary treat. Dr. B. E. Fernando presided and the judges were Mr. P. T. Pandita Gunawardene and the Rev. S. J. de S. Weerasinghe. The prizes were distributed by Mrs. A. S. F. Wijegunaratne. The following were the prize-winners:—

Section I: 1. Mr. W. R. Dunuwille, 2. Mr. K. D. H. Dharmawardene.

Section II: 1. Mr. D. E. Welaratne, 2. Mr. W. R. Dunuwille.

Section III: 1. Mr. D. E. Welaratne, 2. Mr. K. R. Perera.

We acknowledge with thanks the following donations towards the prizes of the contest:—

The Hon. Col. J. L. Kotelawala Rs. 75/-, Dr. B. E. Fernando Rs. 50/-, Mr. W. A. B. Soysa, M.S.C. Rs. 50/-, Mr. H. W. Amarasinghe, M.S.C. Rs. 50/-, Mr. U. A. Jayasundera Rs. 25/-, Dr. Chas. Fernando Rs. 25/-, Mr. R. M. de Silva Rs. 10/-.

### Sinhalese Essay Competition.

The prizes of the Sinhalese Essay Competition on the Life and Work of Sir Baron Jayatilaka were distributed on February 17. The prize winners were:

First Prize (Rs. 150/-): Mr. T. E. de S. Leelananda, Lakshmi Buddhist School, Walana, Katunayaka.

Second Prize (Rs. 75/-): Mr. I. G. Perera, Revata Vidyalaya, Balapitiya.

Third Prize (Rs. 50/-): Miss Sriyawahti Prematilake, Horana.

Consolation Prizes:— 1 (Rs. 15/-): Mr. S. M. Samaraweera, Sitawaka Vidyalaya, Avissawella; 2 (Rs. 10/-): Miss Danawathie Kotelawala, Kalutara.

Donations towards the Competition:—

Mr. A. E. de Silva, Rs. 150/-, Mrs. E. Sirimanne Rs. 75/-, Mr. Daya Hewavitarne Rs. 25/-, Mr. N. J. V. Cooray Rs. 25/-, Mr. G. de Soysa Rs. 15/-, Dr. H. Julius Fernando Rs. 10.50, Dr. R. B. Lenora Rs. 10/-, the Hon. Mr. George E. de Silva Rs. 10/-, Mr. Dudley Senanayake M. S. C. Rs. 10/-, Dr. N. Attygalle Rs. 10/-.

The judges were:—Dr. O. H. de A. Wijesekera, Messrs. Julius de Lanarolle, Martin Wickramasinghe, P. Nissanka, L. L. K. Gunatunga, L. Piyasena, C. M. Austin de Silva, Dr. D. E. Hettiarachchi, Mrs. E. F. Nimalasuriya and Miss Violet Kannangara.

### Religious Examinations Prize-Giving.

The annual prize-giving of the religious examinations conducted by the Association was held on Sunday, February 25. Mudaliyar P. D. Ratnatunga presided and Mrs. A. B. Gomes gave away the prizes.

Palannoruwe Wimaladhamma Nayaka Thera, addressing the gathering, dwelt on the service rendered to the country by the Association in organising the religious examinations.

The chairman urged the teachers of the Dhamma schools to realise that the mere passing of examinations by child-

ren was not the ideal they should aim at, but that they should see that the children applied to their daily life the religion they learnt.

Mr. E. de S. Wijayarathne also spoke, and Mr. A. Jayasinghe, Secretary of the Religious Examinations Branch, proposed a vote of thanks to the chairman and Mrs. Gomes.

Out of the 15,694 candidates who applied for the pupils' religious examination in July last year, 13,680 candidates from 399 schools sat for the examination at 314 centres throughout the Island. 7,660 were successful in obtaining passes, while 1,818 passed the examination with distinction and 407 with honours. The best candidate in the final examination for the year was A. H. Piyadasa of Vijayot Sunday School, Gandara and Polwatumodara Sangabodhi Mixed School was the best school according to results.

Out of the 66 candidates who sat for the teachers' religious examination held in April last year, 37 had passed. The following schools won the prizes reserved for schools:—

Best school in Chilaw district: Sri Vajiranana Sunday School, Karukkuwe.

Best school in Southern Province: Sanghabodhi Sunday School, Polwatumodara.

Best school in Pasdun Korale East: Sri Siddhartha Sunday School, Bellana.

Best school in Salpiti Korale: Dematagoda Mahinda Sunday School.

Certificate awarded to the best school in the Island: Sanghabodhi Sunday School, Polwatumodara.

Donations towards the Prize-Fund:—

Adelene Gomes Trust Fund Rs. 234.37, Mrs. D. P. Fonseka Rs. 60.00, Buddhist Propaganda Society of Messrs. Cargills Ltd. Rs. 50.00, Dr. B. E. Fernando Rs. 25.00, Mrs. G. L. Rupasinghe Rs. 25.00, Mr. D. R. Wickramaratne Rs. 25.00, Mrs. D. N. Hapugalle Rs. 25.00, Mrs. Ellen Senanayake Rs. 25.00, Mrs. A. S. F. Wijegunaratne Rs. 25.00, Mr. V. S. Nanayakkara Rs. 20.00, Mr. E. M. W. Jayasuriya Rs. 15.00, Mr. Richard Salgado Rs. 15.00, Mr. D. S. W. Samarakone Rs. 15.00, Muhandiram B. J. Fernando Rs. 15.00, Mrs. E. Sirimanne Rs. 15.00, Muhandiram G. J. S. Kulatilake Rs. 10.00, Mr. H. S. Gunasekera Rs. 10.00, Mr. N. J. V. Cooray Rs. 10.00, Mr. M. F. P. Gunaratne Rs. 10.00, Dr. N. Attygalle Rs. 10.00, Mr. E. A. Dissanayake Rs. 10.00, Mr. S. R. Wijayatilake Rs. 10.00, Mrs. S. Amarasekera Rs. 10.00, Dr. L. M. de Silva, Rs. 10.00, Mr. A. Jayasinghe Rs. 10.00, Mr. Patiraja M. Mudiyanse Rs. 10.00, Mr. M. D. D. Wijayarathne Rs. 10.00, Dr. G. W. Karunaratne Rs. 10.00, Mr. A. W. Suraweera Rs. 10.00, Mr. H. G. D. N. de Silva Rs. 10.00, Egoda Uyane Sri Saddharmodaya Society Rs. 10.00, Mudaliyar P. D. Ratnatunga Rs. 5.00, Mr. M. A. Thabrew Rs. 5.00, Mudaliyar R. Malalgoda Rs. 5.00, Mr. D. L. F. Pedris Rs. 5.00, Mr. S. W. Gomes Rs. 5.00, Muhandiram K. D. Karunaratne Rs. 5.00, Mr. E. H. W. Jayasinghe Rs. 5.00.

### Soiree.

Members of the Association and their families, and friends of the institution were present at a convivial gathering held on February 22, at the association headquarters. Mr. and Mrs. Montague Jayawickrama were host and hostess, and Mr. M. S. Aney, the Government of India Representative in Ceylon, was among the large gathering present.

The Ceylon Police Band, a few party games and a programme of Sinhalese songs by Mr. Ananda Samarakoon and his pupils contributed to the gaiety of the evening.

In the absence of the President, Mr. D. N. W. de Silva, General Secretary, thanked the host and hostess for their hospitality.

Mr. Jayawickrama, acknowledging thanks, congratulated the Association on the progress it had made in the last two years.

### Sports Prize-Giving.

The first formal Sports Prize-Giving was held in the presence of a fair gathering of members and friends on Thursday, 15th February, 1945, in the Association grounds. Mr. A. E. de Silva presided and Mrs. de Silva distributed the prizes. We repeat our thanks to the President and to Messrs. E. P. A. Fernando and S. M. H. Mashoor for the trophies presented by them.

We have already acknowledged our indebtedness to the President for the keen interest and encouragement he has always shown in our sports activities. And we have now only to thank Mrs. A. E. de Silva very sincerely for so graciously consenting to distribute the prizes.

We appreciate very much the high favour she has done us in accepting our invitation, despite her multifarious duties—both domestic and social.

The Sports Secretary, Mr. E. S. Amerasinghe, has sent the following note for publication.

"May we take this opportunity of stressing the importance of sport for the social welfare and progress of our Association.

We have referred to the fact that there is a tendency among some people to frown upon indulgence in games. They seem to think that in a Buddhist Association such as ours sport should merely be tolerated as a necessary evil.

This is a regrettable misconception due to the failure to appreciate the virtues of sport and the moral training it inculcates in its participants.

Our Association is an association of youth and not an ashram for ascetics; and as such, it should be our constant endeavour to attract more and more young men to our midst.

For this purpose, while we must not be unmindful of the fundamental principles of our religion, we must at the same time take a realistic view of the tastes of youth and not be solely guided by an abstract idealism. In doing so, we must necessarily adopt the worldly features of a secular organisation. It would be unreal to expect young men on the threshold of life, brimming with

vitality and full of expectancy, to realise at a flash the sorrowfulness of human existence and the futility of worldly pleasures. Furthermore, the advantages of sport are not only physical. It has its moral benefits too.

It destroys without effort all barriers of class, caste, creed and community; and promotes and fosters fellowship and goodwill. There is no better medium than games for sharpening our sense of fairplay and for cultivating equanimity—that balance of mind (one of the 10 cardinal virtues in Buddhism) which enables one to take victory and defeat with equal calm—"to treat both impostors just the same." Here is practical Buddhism in a less serious sphere of life. Do we need more justification for the encouragement and improvement of the amenities for games at the Y.M.B.A.?"

### TOURNAMENTS—PRIZE-WINNERS

*Handicap Billiards Tournament:* Winner: (cup presented by Mr. A. E. de Silva): Mr. U. K. Percy Silva (—90).

Runner-up: (cup presented by Mr. E. P. A. Fernando): Mr. G. J. Dick (—150).

Highest Break: (cup presented by Mr. S. M. H. Mashoor): Mr. R. B. Tammita (48).

*Badminton: Ladies' Singles:* Winner: Miss R. Samarasinghe, Runner-up: Miss F. Nanayakkara.

*Men's Singles:* Winner: Mr. S. Gnana-sekeram, Runner-up: Mr. K. C. de Silva.

*Ladies' Doubles:* Winners: Mrs. D. N. W. de Silva and Miss S. Cooray, Runners-up: Mrs. C. W. Amerasinghe and Miss R. Samarasinghe.

*Men's Doubles (Drawn) Winners:* Mr. S. Gnana-sekeram and Mr. B. G. C. de Silva, Runners-up: Mr. D. A. S. Perera and Mr. T. B. Dissanayake.

*Men's Doubles (Open) Winners:* Mr. T. B. Dissanayake and Mr. S. Gnana-sekeram, Runners-up: Mr. K. C. de Silva and Mr. W. W. Wimalachandra.

*Mixed Doubles:* Winners: Mrs. D. N. W. de Silva and Mr. H. V. Ambawatte, Runners-up: Miss S. de Silva and Mr. K. C. de Silva.

*Ping-Pong:* Winner: Mr. L. B. T. Premaratne, Runner-up: Mr. S. Gnana-sekeram.

### Tenikoit.

*Ladies' Singles:* Winner: Mrs. S. S. Kulatilake, Runner-up: Miss F. Nanayakkara.

*Men's Doubles:* Winners: Mr. V. S. Nanayakkara and Mr. K. C. de Silva, Runners-up: Mr. E. S. Amerasinghe and Mr. B. G. C. de Silva.

*Mixed Doubles:* Winners: Miss W. Blok and Mr. L. B. T. Premaratne, Runners-up: Miss F. Nanayakkara and Mr. D. A. S. Perera.

### WEIGHT LIFTING IN CEYLON

The Y.M.B.A. team consisting of P/O S. W. Ashby, Tel. R. Hughes, H. L. Schoorman, L/Cpl. T. S. J. Packeer Ally and Pte. M. W. B. de Silva fared very well at the recent Olympic Cham-

pionships Meet staged by the Ceylon Amateur Weight Lifters' Association.

P/O Ashby won the Light-heavy Weight with a total of 510 lbs, while Tel. R. Hughes was runner-up with a total of 500 lbs.

L/Cpl. T. S. J. Packeer Ally won the Light-weight Class with a total of 465 lbs. He also won the Cup for the best lifter of the Meet.

Pte. M. W. B. de Silva won the Bantam-weight Class with a total of 350 lbs.

The Y.M.B.A. team in all got 12 points against the 13 points obtained by the Samson Training Institute Team for the Challenge Shield.



### New Members.—5.12.44.

Mr. R. Marshall Fernando, 248, Templar's Rd., Mt. Lavinia. Mr. K. D. E. Perera, Messrs. Bois Brothers Ltd., P.O. Box 13, Colombo. Mr. S. S. Kirielia, General Hospital, Colombo. Mr. D. Muncharji, Singer Sewing Machine Co., Chatham Street, Colombo. Mr. K. C. Durairaj, Medical College, Colombo.

### 12.12.44.

Mr. A. B. Subesinghe, Landed Proprietor, "Atapattu Walauwa", Sandalankawa. Mr. G. E. V. Abeyawardena, Law College, Colombo. Mr. A. T. Samarapala, University of Ceylon, Colombo.

### 19.12.44.

Mr. F. O. Wiraratne, Tangalle. Mr. C. H. Amerasinghe, Post Master Signaller, Post Office, Borella. Mr. D. P. Atapattu, Proctor & N.P., Tangalle.

### 26.12.44.

Mr. D. M. Saparamadu, Journalist, 145, Norris Rd., Colombo. Dr. S. Suppiah, 66/2, Jawatte Road, Colombo. Mr. E. L. Pereira, 104, Allan Avenue, Dehiwala. Mr. Upatissa Jayaratne, P.W.D. Head Office, Colombo.

*Resignations.* Mr. D. E. Senadipathy and Mr. M. P. A. Gunasekera have resigned from the membership.

Two members were struck off the roll for non-payment of subscription

(Total Membership 953)

### Abeyaratne Scholarship.

The Abeyaratne Scholarship was offered to Master P. T. de Silva of Nalanda Vidyalaya, Minuwangoda, commencing from January 1, 1945.

### 2.1.45.

Mr. G. W. Wijayarathna, Law Student, 89, Stafford Place, Maradana. Mr. K. M. Sugathapala, Sub-Inspector, Co-operative Dept., 85, Horton Place, Colombo. Mr. B. R. de Silva, General Treasury, Colombo. Mr. C. L. Solomons, Messrs. E. John & Co., Colombo.

### 9.1.45.

Mr. W. A. Gamini Abhaya, 14, Queen Street, Fort, Colombo. Mr. A. B. Upali, 439, Laksmigiri, Narahenpita, Colombo. Mr. D. S. D. Samarasekera, Railway Accountant's Office, Colombo.

### 16.1.45.

Mr. K. P. P. Wijayawardana, "Piya Niwasa", Wadduwa. Mr. M. D. Chandrasena, "Susiri", Attidiya, Dehiwala. Mr. Wijaya R. Dunuwille, Dept. of Commerce & Industries, Colombo. Mr. Lionel Jayawardana, "Islington", Rajagiriya.

### 23.1.45.

Mr. W. Cyril Tudor Fernando, Textile Control Office, Main Street, Colombo. Mr. D. S. Welikala, 85, Horton Place, Colombo. Mr. E. Wimaladhasa, 101, Mission House, Rajagiriya. Mr. Kingsley Weeramanthri, 122, Cotta Road, Borella. Mr. Mahendra Rajasooriya, 123, Campbell Place, Maradana.

### 23.1.45.

Mr. K. R. Perera, Inspector of Co-operative Societies, 85, Horton Place, Colombo. Mr. B. W. Perera, 17, Kuruppu Road, Borella.

### 30.1.45.

Mr. D. V. G. Jayatileka, Anatomy Technician, University College, Colombo. Mr. W. A. D. S. Karunaratne, "Guernsey", 36, Galle Road, Bambalapitiya. Mr. M. D. F. A. de Silva, Inspector P.W.D., P.W.D. Head Office, Colombo.

### Resignations.

Mr. R. W. P. B. Jayasinghe and Mr. S. Mahendran have resigned from membership.

(Total membership 973)

### Public Lectures:—

Mr. P. R. K. Sarma, B.A., M.L.A., President, Y.M.B.A., Madras, delivered a lecture on "Message of Buddha to Modern India" on January 10.

## BUDDHIST ASSOCIATIONS

(Continued from page 83)

singhe, W. P. Daluwatte and G. S. Gurusirighe; Hon. Secretary: Mr. S. Wimalasuriya; Hon. Treasurer: Mr. M. A. Fernando; Religious Sec.: Mr. J. Nonayakkara; Social Sec.: Mr. S. R. Yapa; Literary Sec.: Mr. S. S. Silva; Sports Sec.: Mr. K. T. P. de Silva; Billiards Sec.: Mr. D. C. Kularwardena; Building Committee Sec.: Mr. N. V. F. Nagarathne; Hostel Warden: Mr. T. S. Mendis; Committee: Messrs. G. Keerthisinghe, P. W. Goonewardena, A. Dharmatilake, W. A. Bennet de Silva, R. V. de S. Wijayanayake, K. M. Muidasa and E. A. de Silva.

### Y.M.B.A., Nugegoda.

At a meeting of the Nugegoda Y.M.B.A. committee of management held on February 3, the President, Mr. H. L. Caldera, announced that Muhandiram B. J. Fernando had consented to meet the entire cost of a building for the Association.

The meeting unanimously decided to name the building "B. J. Fernando Hall" and to convey the appreciation of the Association to Muhandiram Fernando for his generosity.

The new building, it was decided, should be put up on a portion of the land recently donated to the Association by Rajah Sir Annamalai Chettiar.

## THE INDO-CEYLON RURAL RECONSTRUCTION CONGRESS

This Indo-Ceylon Rural Reconstruction Congress was held at the Gokhale Hall and Central Y.M.C.A., Madras on October 14 and 15, 1944. We have been favoured by Mr. D. N. W. Padma Peruma, General Secretary for Indo-Ceylon Goodwill Mission, with extracts from the Report and the Presidential Address of Dr. A. Lakshmi Pathi. In the course of his address the President said:

As an Andhra, I am particularly proud of my friendship with the Singhalese. There are ties of ancient tradition and blood relationship between the Andhras and the Singhalese. When I visited the museum at Kandy, I was puffed up with pride to think of the enterprise of the ancient Andhras, who ruled over Ceylon for hundreds of years. In fact, the last king of Kandy, Sri Vikramaraja Simha and his wife Venkata Rangamma Devi were the direct descendants of the Andhras. These kings of Kandy and some of their chieftains used to secure their queens only from Andhra Kshatriya class, either from Vijjanagaram in the North, or from Tanjore or Madhura in the South. The sarees and petticoats of Andhra style may now be seen in the Kandy museum as also the jewellery, domestic vessels, furniture and even the Khalvams (mortars and pestles used for preparing medicines) are all of Andhra style. Amongst the Buddhist monks were many Singhalese friends who traced their direct descent to the Andhra chieftains and who were specially good to me because of their fond love of ancestral association. We felt so brotherly that we moved with each other like members of one family. The suffix Garu, which is a termination of respect with the Andhras, is used in Ceylon as a prefix to the name, as in Garu or Gowravaneeya Senanayaka and so on. There are many such words which are common to the Andhra and Singhalese languages.

I have given this long history in order to acquaint you with our old and sacred associations with the inhabitants of Lanka. It cannot be denied that the tie of language and of common traditional habits and customs is a strong factor for union among races as among individuals. When I heard the Ceylonese Buddhist Monks addressing the large gatherings at Anuradhapura, I felt that I was in the company of Sanskrit scholars, because most of the words and the terminations were of Sanskrit origin and in fact they, on account of their being completely isolated for many centuries, preserved a purer form of the language and the ancient Buddhistic literature than we did in India. There are many stories of the folk lore of the Andhra country that are common to the Singhalese and to us. It is no wonder therefore that I was attracted to this Indo-Ceylon Goodwill Movement by this enterprising young man and my friend Mr. Dayananda Priyadarsi, who at once claimed me as one of his own group of rural workers.

### LINK THROUGH AYURVEDA

In addition to the historic bond of kinship of race, the people of Lanka have a greater bond of union with Bharata Varsha through Ayurveda.

In the days when Buddhism flourished in India, Ayurveda also flourished along with it. The famous Ayurvedic physician, Jeevaka, who was also a specialist in treating surgical cases and who had the title of Kumara Bhachha (Friend of Children) was a contemporary of Buddha. Missionaries of Buddhism were trained in the humanitarian treatment of men as well as of animals. These missionaries were sent out to be in charge of free dispensaries opened not only within the four walls of India, but in countries which extended to the Eastern Archipelago and China in the East and Egypt and Greece in the West. The island of Lanka was the favourite garden of India, where even today Buddhism rules and where Ayurveda is taught in the old Gurukula method at the Ashramas and Viharas (Monasteries).

During the last two generations, this old link between Lanka and the mother country was revived by batches of students from Lanka coming to India once more for inspiration. Many Ceylon Kavirajis like Garu Sri Vikrama Arachi were trained at Calcutta and at Benares and many more were trained in the Madras Ayurvedic College. They now hold good posts of responsibility in that island. I may recount many of our students of whom, Drs. Pannikar, Kanakaratanam, Murugesam Pillai, Undugodage and Namasivayam Pillai are now turning out very good work in Ceylon. The fame of Sri Kaviraj Pandit G. P. Vikramarachi is well known throughout the Island. We had the honour of holding the Ayurvedic Congress at Colombo in April, 1924, in which most of the important citizens of Ceylon took a leading part.

The young men of those days have now become members of the Government and leaders of society. Since then our relationship has been most cordial and when I was at Anuradhapura in the year 1940, at the invitation of our energetic Secretary, Mr. Dayananda Priyadarsi, to preside over the 2nd All Asia Conference for the World Peace and International Fellowship, these bonds were tightened and we were brought closer together.

The great applause and the hearty appreciation of my Broadcast Talk to the lakhs of pilgrims who assembled at the Pinnacle Crowning Ceremony of the Ruanwelisaya Dagoba is still ringing in my ears.

### REV. ANAGARIKA DHARMAPALA

Last but not the least, important of the strong ties that bound my heart to the people of Ceylon was my intimate friendship with the world famous late Sri Gaurawaniya Anagarika Dharmapala (Rev. Sree Devamitta Dharmapala). He was the one person who re-established Buddhistic institutions in the land of its birth and who through the Maha Bodhi Society spread Buddhism once again in all the five continents. If he had lived a little longer, he would have made Madras one of the chief centres for spreading Buddhism in Southern India. Rev. Nilvake Somananda, who is now conducting the Maha Bodhi Ashrama of Perambur and who is also the guiding spirit behind this

Congress, is a worthy follower of Rev. Dharmapala at Madras. I have known him dedicate his life in the service of Mother India and work unceasingly for the benefit of the poorer classes.

Rev. Somananda is a master of several languages and he is seen to conduct his preaching in any of these languages with ease. There are several other selfless workers like the young Singhalese lady Miss Beryl Cooray at Madras and Miss Gunaratna at Patna and the many young monks, who came to India as boys and who have been serving her patiently all these years. What more evidence is required to mark the deep love and comradeship that always existed between Lanka and Bharata Varsha, which stand in the relationship of daughter and mother?

### THE AIMS OF THE CONGRESS

The aim of this Congress is to exchange village workers, to promote goodwill and mutual understanding between India and Ceylon through voluntary service. The Ceylon Government has welcomed this Congress and appreciated its aims so much that, at Government expense, the supervisor of the Rural Development Scheme and the future Commissioner of Rural Reconstruction of the Ceylon Government has been sent as the representative of the Department of Commerce and Industries.

It is indeed a matter of deep satisfaction to me that my love for Indo-Ceylon goodwill has been appreciated by my being made the first Chairman of Indo-Ceylon Goodwill Mission. With the co-operation of Mr. Dayananda Priyadarsi, who is not only the Secretary but is the real life of this Congress, I hope that very soon we shall hold the sessions of the All India Economic Congress, All India Science Congress and the All India Ayurvedic Congress (for a second time) in Ceylon. We have to send these and other Goodwill delegations to Lanka from time to time. Already the professors and students of Benares Hindu University are eagerly waiting for a suitable time to visit Lanka. As in the days of our Ashoka Priyadarsi and Devanam Priya Tissa of Lanka, Goodwill embassies will be exchanged once again. Mr. Dayananda Priyadarsi is a very ambitious young man, who is full of enthusiasm and sacrifice. He is anxious to organize a World Reconstruction Congress at the Raja Maha Vihara—Horana, Ceylon with a view to inviting his co-workers from America, Europe and other parts of the world, to derive inspiration and guidance from the Congress and dedicate their lives to work for the spiritual, cultural, social and economic regeneration of the world. His past work is well known to you all. In the year 1931, he worked among the untouchables of Mysore cleaning streets and latrines, thereby making rural reconstruction work compulsory for all graduates in Arts and Sciences in the Mysore University. Last December, with Srimati Bhadravati Devi, President of the All India Ceylon Buddhist Women's Congress, he laboured on behalf of the destitutes of Bengal and toured the whole of India right upto Simla and Lahore collecting food grains, cloths, etc., for the destitutes of Calcutta and Benares.

### PROGRAMME OF WORK

When we are inspired by such selfless workers, every man, woman and child should deny himself of his luxuries and should contribute to rural reconstruction work. Scientific methods of agriculture, manure making, dairying, planting of trees on an intensive scale, cottage industries, sanitary arrangements, free Ayurvedic Dispensaries for human and animal suffers, extending facilities for education of children and adults, opening of training centres for folk dances, Kirthana and Bhajana

parties, and Talimkhanas, and Yoga Salas for body building and character building should be among the items of our Programme for these rural reconstruction centres. Model houses, to be owned by them within a period of years, should be built for the poor. National Health Weeks, which truly promote National progress, should be organised country wide.

Self-denial and international goodwill should be fostered everywhere. A new age shall dawn.

The spiritual dynamic force of Bharata Varsho is now needed. Triumph of

Truth over falsehood and Love over hate shall prevail.

Let us build bridges of understanding across the chasms of prejudice, through mutual appreciation of others' difficulties.

Give up despondency. Rise to the occasion. Young India shall lead the way.

*"Kshudram Hridaya Daurbalyam Tyktottishtha Parantapa."*

(Bhagavad Gita Ch. 2).

"Cast off this unworthy dejection of heart. Stand up and do your duty."

## THE PLACE OF CHARITY IN THE NOBLE EIGHTFOLD PATH

Stidious Buddhists may wonder whether Charity (dana) finds a place in the Noble Eightfold Path which has also been described as Morality and Mind Culture (Sila Bhavana, or Virtue and Concentration). Here, Morality has the same meaning as Virtue, and Mind Culture the same as Concentration.

Though charity is not specifically mentioned therein, the highest charity is implied in the Second Factor of the Path which is called Right Aims (samma sankappa). To complete this Factor three things have to be done. Firstly, sensual pleasure has to be renounced, and this aim is called Nekkhamma sankappa. Secondly, Goodwill or the opposite of illwill has to be fostered, this aim being called Ayyapada sankappa. Thirdly, Harmlessness towards all sentient beings has to be fully cultivated, this aim being called Avihimsa sankappa.

Wealth is needed chiefly for the acquisition of sensual pleasure. The renouncer of this pleasure releases his grasp on his wealth which he had held for the purpose of securing this pleasure. This is whole-hearted charity from the subjective viewpoint, though single acts of concrete charity in the form of doling out wealth are absent. Goodwill and harmlessness towards all are the highest possible forms of abstract charity. Thus very full charity is implied in this Factor called Right Aims.

The Buddha has often taught charity specifically to those who were yet not quite competent to practise the Path. But, to those who were, He taught the Path itself. The fine distinction laid down for charity is that a charitable act must be an act of relieving suffering of some sort. The subjective repercussion of such an act is the soothing influence on the doer's mind by the arising of the balmy quality of Metta or loving kindness.

Any act which does not fulfil these conditions is not charity in the Buddhist view. For instance, giving with a view to receive back an increased material return is not charity. It is rather the usurer's act, having no spiritual advantage to the giver. It may bring material advantages only, and it amounts to lending on interest, which is not charity. Doers of charitable acts have therefore to be careful that the motive behind the act is pure and also that some fundamental need of the receiver is met and the suffering caused thereby is alleviated. Donations

institutions or causes serving this purpose would also therefore be charity.

Wealth spent on food, clothing, housing, pleasure, etc., is wealth for which the spender gets a return here in this life itself. Wealth given out as charity is not so. In effect, it is really wealth banked by the giver for his spiritual upliftment. It is the only wealth that is converted from the material plane into the spiritual. It is actually not wealth lost to him, but wealth for which he gets the best value. Such are the results of charity.

Charity alone does not suffice to secure a release from individuality and consequent suffering. In fact, charity is the least of the three practical courses of action bringing about that state, the others being virtue or morality and mind culture or concentration. The greatest act of charity is insignificant when compared with the slightest practice of morality. The highest morality is insignificant when compared with the shortest devotion to mind culture. Since release from suffering can be secured only through mind culture, this culture takes pride of place among the three practices, charity and morality being indispensable aids to it.

The Buddhist objective of practising charity, morality and mind culture is the eradication of influences which prevent the release from individuality (bhava) and its inherent suffering. Charity does it in a very minor degree. Morality does it in a much greater degree, but yet not sufficiently. It is only mind culture, consisting of Pacification (samatha) and Insight (vipassana), that can do it fully and well. Why the different values have been placed on these practices is thus evident.

Since mind culture cannot be practised unless morality and charity are made to support it, the lesson is obvious. Charity, morality and mind culture all are necessary for the Buddhist purpose; but charity and morality by themselves do not go far enough to achieve it.

Between morality and mind culture there is a very close affinity. These two have a co-dependent relationship to each other. Morality is fallible unless it is supported by mind culture; mind culture is liable to fail unless it is constantly supported by morality. If practisers wish to do either of these effectively, they must take up both at one and the same time. Once a practiser

decides to take up the practice of morality and mind culture, the pre-emptive quality of subjective charity is automatically installed within him. The decision itself brings about this state, for an uncharitable person can neither practise morality nor cultivate the mind. This is why charity has not been specifically mentioned in the Noble Eightfold Path when it was given the name "Sila Bhavana" or "Morality and Mind Culture."

It is charity to give what a person has. It is also charity if a person does not acquire what another has and unmercifully deprive him of it. It is by the latter method that harmlessness of the Eightfold Path can be practised, which harmlessness is a necessary prelude to the practice of goodwill towards all as also required by the Path. Buddha and His Saints who reaped the benefits of this Path practised charity in both these ways before and after the realisation of its results. As Saints (Arahant) Their wealth consisted of Their knowledge, and this They gave out freely. They also refrained from acquiring unto Themselves any material possessions and thus practised the other form of charity. In fact, They lived on the charity of others, to accept which They were eminently worthy since They had given up acquiring for Themselves any material possession in order to prevent any harm befalling any living thing at Their instance. No one had to forego unwillingly his possessions because of Them. They lived on whatever was willingly given to Them by persons who had and who were willing to give. This perfection of charity is the finality of the Path. It is the state of Perfect Good in individual life.

Treaders of the Path, attempting as they do to emerge out of the darkness of Evil to the glorious light of Perfect Good, must obviously experience darkness and light both. What matters therefore is that they are progressively on the onward path towards the light. That they sometimes encounter spells of darkness should not embarrass them as it must be so.

[Mr. G. E. Abeysekera of Millawitiya, Kuruwita, has favoured us with the above contribution which will form chapter XIV of a book entitled "The Law of Causal Happening" which he intends to publish.—*Edd.*]

## OUR LORD AND THE FISHERMAN

By BHIKKU METTEYYA

*Namo Tassa Bhagavato Arahato Samma-Sam-Buddhassa !*

One dawn, while surveying the world with His Eye of Compassion, the Blessed One beheld a poor fisherman of Savatthi.

And followed by the retinue of disciples, He went to the very place where the man was engaged in catching fish with hook and line.

When he saw the Master and the monks, he became overwhelmed with shame, and he threw away his fishing-rod and stood still.

The Blessed One halted not far from him, and asked the Venerable Sariputta and the other disciples their names, saying to each, "What is your name?"

The Elders told the Master their respective names, saying, "Lord, I am Sariputta," "I am Moggallana."

Then the Merciful One turned about and asked the fisherman, "Upasaka, what is your name?"

"Lord," replied he, "my name is Ariya."

Then the Master said to him, "Friend, Ariyas are always compassionate towards all living beings; they injure no living thing."

So saying, the Benign One pronounced the following Stanza,

*He who injures living beings is not an Ariya.*

*He who shows compassion to living things is called an Ariya.*

On hearing these holy words the fisherman became a saint.

Dear Sirs,

I see that you have been good enough to print, in your April issue, my letter of December 29th, 1943, announcing the formation of the Buddhist Circle. I am most grateful to you for the publicity given to this announcement and for your courtesy in printing my letter in full, as well as the Circle's Objects and Rules.

I regret to inform you, however, that since the appearance of the announcement the Chairmanship of the Circle has passed into other hands, with the result that it became impossible for me to associate myself in full accord with the policy of the new Chairman. On July 1st, 1944, I therefore resigned my office of Hon. Secretary and declined further membership of the Circle's Committee. I should be glad if you would kindly give publicity to this statement in your columns.

With every good wish, I am,

Yours in the Dhamma,

(Mrs. A. J. M. W. Rant)

2, West Court,  
Great West Road,  
Horslow, Middx.,  
August 30th, 1944.

### ORIENTAL ORCHESTRA

Sir,

Yours is a plausible attempt at improving the Cultural standard of the country. But let it not be managed in a way that later we shall say that after the first flush of enthusiasm, it died a natural death.

In this connection an Oriental Orchestra alone would hardly do. A cultural centre with a set of professors and lecturers, should be your ideal. Music and Dancing, Art, Literature and Drama should all form part of its work. There is not only plenty of scope for such an institution to function successfully, but it is a shame that a move in this direction was not made ages ago. The money spent on such a venture will not be ill spent but will be utilized for some work of national importance—A sort of work for which our Association, by virtue of the position it has in the public life of the country, is eminently placed.

Yours etc.,

SINHA PETIYA.

232, Havelock Town,  
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### HIGHER STUDIES FOR BHIKKUS

Dear Sirs,

At a public meeting held on February 23, to receive the thirteen Bhikkus who had completed the Vidya-Visaradha Course, the Minister of Education drew attention to the scarcity of text-books written in Sinhalese to enable them to make the medium of instructions in the University the mother tongue.

He further expressed the hope that those who had completed the Vidya-Visaradha Course of Studies would make good that deficiency.

One feels that the Minister has drawn attention to a matter which deserves the earnest consideration of those who are interested in these questions. A course of higher studies for Bhikkus, however commendable, should be only the means to an end. The time has come when they should make a definite contribution in those spheres of activity which are available to them. The nature of the work that they should take in hand should be carefully considered and made the subject of a definite plan. Then only would it serve the greatest purpose.

Yours etc.,

INTERESTED.

Colombo, February 28, 1945

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THE  
**YOUNG MEN'S BUDDHIST ASSOCIATION,**  
**COLOMBO**  
(INCORPORATED)

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The Report of the Committee of Management for the Year,  
March 1944—February 1945

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TO BE PRESENTED AT THE  
**46th Annual General Meeting**  
at 3 p.m. on Saturday, February 24, 1945.

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#### INTRODUCTION

The 45th annual general meeting was held on February 26, 1944, and the following were elected to serve on the Committee of Management:—President: Sir Baron Jayatilaka; Vice-Presidents: Mr. A. E. de Silva, the Hon. Mr. D. S. Senanayake, Mr. R. L. Pereira, K.C., Mr. H. W. Amarasuriya, M.S.C., and Dr. E. A. Blok; Hony. General Secretary: Mr. D. N. W. de Silva; Hony. Treasurer: Mr. L. Piyasena; and Mr. V. S. Nanayakkara, Mr. H. S. Gunasekera, Muhandiram G. J. S. Kulatilake, Mr. E. de S. Wijayarathna, Mr. S. R. Wijayatilake, Mr. E. S. Amerasinghe, Mr. N. J. V. Cooray, Mr. M. A. Thabrew, Mr. D. S. Samarasinghe, Mr. C. B. Kumarasinha, Mr. A. Jayasinghe, Mr. N. U. Jayawardene, Mr. P. A. Ediriweera, Mr. S. S. Kulatilake and Mr. D. R. Wijegoone-wardene.

At the very first meeting for the year of the Committee of Management the General Secretary drew attention to the fact that through an oversight the Committee elected at the annual general meeting was two short of the total strength required and asked for direction to remedy the error. The meeting decided that two vacancies existed and proceeded to fill them by the election of Mr. D. N. Hapugalle and Mr. Daya Hewavitarne.

Mr. P. A. Ediriweera and Mr. Daya Hewavitarne resigned in the course of the year, and their places were filled by Mr. R. D. Lankathilaka and Mr. Rajah Hewavitarne.

Mr. W. Richard de Silva filled the vacancy caused by the death of Mr. D. N. Hapugalle, at one time Secretary of our Religious Examinations Branch.

We record with pleasure once again that the Committee of Management met regularly. The attendance was very satisfactory and no meeting was postponed for want of a quorum. So far 50 meetings have been held and one more is possible before the date of the annual general meeting.

The General Secretary was away from the island for two periods during the year. Mr. E. S. Amerasinghe acted for him on the first occasion, and Mr. V. S. Nanayakkara on the second.

A sub-committee was appointed to report on the revision of the constitution.

#### SPECIAL GENERAL MEETINGS

Two special general meetings were held during the year.

In accordance with a desire expressed by members at the annual general meeting, supported by a written requisition, a general meeting was held on April 3, 1944, when a resolution expressing disapproval of the proposal by an Indian film company to film the Life of Buddha was passed. The meeting further pledged itself to adopt every possible measure to prevent the film company from carrying out their project. A sub-committee consisting of Messrs. W. F. Abeyakoon, A. A. Perera, H. S. Gunasekera, D. N. Hapugalle, E. de S. Wijayarathne and E. S. Amerasinghe (Secretary) was appointed to suggest to the Committee of Management the manner in which the resolution should be implemented. Upon their recommendation a letter of protest was addressed to the company.

concerned and further letters were sent to several Indian leaders requesting them to intervene in the matter. The latest information, however, is that the company is proceeding with the production of the film, in accordance with the undertaking given by the representative of the company who visited the island last year.

The second meeting was held in circumstances more tragic. When our late President, Sir Baron Jayatilaka, left the island in December, 1942, on a mission of national importance little did we realise that the great personality who guided the destinies of this association from its very inception would be removed so suddenly from our midst. His love for the association was so great that even in the midst of his arduous duties as Ceylon Government's Representative in India, he found the time to write to us regularly, sometimes from his sick bed, enquiring of our work and giving us in his characteristic manner valuable advice in various matters that engaged our attention. He was our friend and counsellor. It was to express our grief at the immeasurable loss sustained by his death that we met on July 21, 1944, in special session. Tributes were paid to him and no tribute was too great for a man who devoted a good portion of his life in nursing this association and seeing it grow to full stature.

#### OUR PRESIDENT

At this same meeting Mr. A. E. de Silva was unanimously elected to fill the vacancy. His election as President of the premier Buddhist institution of the island, which has met with universal approval, is a tribute to the valued qualities which characterise him as a public man. We feel confident that under his leadership the association will continue to progress and when the time comes for him to lay down his reins of office he will be able to look back to his stewardship with a sense of pride and satisfaction that will find an echo in the heart of every member.

Mudaliyar Thomas Rodrigo, one of the few surviving original members, was elected a vice-president in place of Mr. A. E. de Silva.

#### MEMBERSHIP

In the last annual report it was stated that the total membership strength on February 8, 1944 was 836; but on the day of the general meeting, as was announced, the total had risen to 852. No special effort was made to increase the membership during the year as it was felt that with the various forms of government control and other difficulties brought about by war conditions it would be difficult to cope with too large a membership. Be that as it may, it is with a measure of pride that we state that membership is now eagerly sought by those who do not fail to take count of the practical proof of the progress made by the association in the last year or two.

There was the usual number of resignations, deaths and those removed from the roll for non-payment of subscription. Deducting these and adding the new entrants the membership roll today has passed the 1000 mark.

Of the ten life members two died in the course of the year—Sir Baron Jayatilaka and Mr. D. N. Hapugalle.

Mr. A. B. Gomes, who bequeathed a sum of Rs. 10,000/- towards the continuance of the religious examinations, was elected a life member in terms of rule 3 (e) of the association.

As a matter of interest we give below the membership figures for a few years in the past :—

1935 ..	454	1940 ..	676
1936 ..	386	1941 ..	421
1937 ..	455	1942 ..	455
1938 ..	682	1943-44 ..	852
1939 ..	656	1944-45 ..	1007

### FORT BRANCH BUILDING

It was in 1934 that the desire for a branch association in the Fort manifested itself with some vehemence, and the persistent effort of some of our members, led by Mr. W. W. Jayasinghe, resulted in the adoption of a resolution at a special general meeting to establish such an institution.

As has been pointed out on a previous occasion the site for a building in the Fort was obtained from the Government after much negotiation, but fortunately or unfortunately, this delayed transaction coincided with the outbreak of the European war and as a result building operations had necessarily to be postponed for the duration.

Subsequent events have necessitated, or may necessitate, a reconsideration of this plan. The post-war construction programme of the Government envisages a partial evacuation of the Fort, and that partial evacuation—from what can be gathered from the most reliable information obtainable—as far as we are concerned promises to be considerable. That being so, it is well for members to give early thought whether, in the event of the ministerial post-war plans materialising, a branch of the association will still be established in the Fort on the scale generally contemplated before the present government proposals became known. We have no doubt the next committee will keep in touch with the progress of events and consult the general body of members if and when the necessity arises, and obtain a clear direction on this matter.

Meanwhile we have to report that a special general meeting held in the course of the year decided to name the main hall and the library of the building proposed in the Fort after the late Sir Baron Jayatilaka.

A special appeal for funds was launched for the purpose and the most noteworthy contributions were Rs. 10,000/- from our President and Rs. 2,000/- from the Social Activities Branch—the proceeds of an oriental concert.

### HOSTEL

THE arrangements made for catering by the residents themselves were continued during the year. Although as reported previously this system relieves the Committee of Management of a large volume of work yet the importance of a restaurant to cater for all members who visit the headquarters cannot be overestimated. When normal conditions are restored it is hoped to provide this convenience, the absence of which has been keenly felt. The hostel has been full throughout the year and many applications for admission had to be refused owing to lack of accommodation. Mr. C. B. Kumarasinha was the Resident Manager up to September, 1944, and on his resignation the committee decided that no Resident Manager be appointed.

### RELIGIOUS PROGRAMME

THE conducting of the annual religious examinations for teachers and pupils continues to be the greatest contribution that we are making to the propagation of the Dhamma and the national regeneration of the youth of this country. In spite of difficulties caused by Government regulations restricting the use of paper we have been able to carry on this important work unimpaired.

**Pupils' Examination**—The pupils' examination was held on July 2, 1944, at 314 centres. No fewer than 13,622 candidates from 399 schools took up the examination and of these 7,660 were successful.

**Teachers' Examination**—The teachers' examination was held on April 2, 1944, in two centres, Colombo and Minuwangoda. Out of 66 candidates who sat for the examination 37 were successful.

The following table shows the progress of these examinations during the last three years :—

	Year	No. of Schools	No. of Candidates	No. of Passes
Pupils' Examination	1942	379	12,278	7,695
do do	1943	354	11,358	4,699
do do	1944	399	13,622	7,660
Teachers' Examination	1942	—	38	17
do do	1943	—	64	39
do do	1944	—	66	37

**Prize-giving**—The annual prize-giving was held on May 21, 1944, when Mrs. A. Kuruppu gave away the prizes. The usual conference of managers and head teachers of schools was held earlier the same day.

Mr. A. Jayasinghe was in charge of the examinations. During his absence from the island on two occasions Mr. E. de S. Wijyaratna acted for him.

**Bana Preaching**—Sunday sermons were held regularly without any interruption. The attendance though satisfactory leaves room for improvement.

**Vesak**—Another Vesak was celebrated without the customary illuminations, which were rendered impossible owing to war conditions, but with greater enthusiasm in religious observances. The celebrations included a programme of devotional music arranged by the Social Activities Branch.

**Jayatilaka Memorial Pinkama**—An all-night pirit ceremony was held on September 2, 1944 followed by a Sanghika dana to 50 bhikkus in memory of Sir Baron Jayatilaka. The attendance of members and their families at this function was very encouraging and every one present was pleased with the arrangements made to commemorate the memory of our late President. This will be an annual event in our calendar of activities.

**Pali and Dhamma Classes**—Pali and Dhamma classes, which were organised last year, were continued for about three months and had to be abandoned owing to the number of students dwindling to two. It is unfortunate that members are not taking advantage of the services of an eminent Pali and Abhidhamma scholar on our staff who is ready at any time to revive these studies.

**Angoda Mental Hospital Vihare**—We have formally taken possession of the piece of land granted to us by Government for the purpose of building a shrine room and a preaching hall for the benefit of the Buddhist patients of this institution. It is regretted that no progress was made with the undertaking we gave the Medical Superintendent of the Angoda Mental Hospital, but it was unavoidable owing to more causes than one. For one thing the death of Mr. D. N. Hapugalle, who was in direct charge, was a great blow to the work; for another, the difficulty of obtaining labour and material, expensive as they are, is still a major problem. However, Mr. W. Richard de Silva has stepped into the breach and he has the assurance of Mr. J. P. Alvitigala, the well-known ayurvedic physician of Colombo, that he will bear the total cost of the building.

Mr. M. A. Thabrew was in charge of the religious activities branch.

### CULTURAL ACTIVITIES

THE Social Activities Branch, in the charge of Mr. V. S. Nanayakkara, was responsible for organising a series of musical evenings at which well-known local artists contributed enjoyable programmes. These entertainments have become very popular and it is a pity that owing to lack of accommodation and the absence of a proper stage with the necessary equipment the presentation of a good programme is often rendered extremely difficult. It is a matter worth considering whether the association should not invest some of its surplus funds in extending the present hall or building another, more suitable for our work.

This branch has also to its credit the production of an oriental song and dance recital in aid of the Sir Baron Jayatilaka Memorial Fund. Quite apart from the fact that they were helping a good cause the large audience that greeted the *pot pourri* of song and music and dance at the Town Hall found that they had got more than value for their money.

Another item which engaged the attention of the branch is the formation of an oriental orchestra. The absence of a first class orchestra conducted on proper lines has been keenly felt in organising concerts either for the purpose of raising funds for our activities or for providing cultural relaxation to members. We are grateful to Mr. Lionel Edirisinghe and to Mr. Ananda Samarakone for their offer of assistance to organise and conduct this orchestra.

A prospectus has been prepared and it is hoped to start work at an early date. We would appeal to members to avail themselves of this opportunity of receiving expert instruction at moderate rates.

**Literary (English) Branch**—As usual lectures formed the main feature of this department. The following lectures were delivered during the year :—

1. A bird's eye-view of the ancient civilisation of Ceylon by Prof. B. M. Barua, of the Calcutta University.
2. The wisdom of the Achariyas by Mr. N. Nadarajah, k.c.
3. Kamma vs. rebirth by Bhikku Dhammapala.
4. Free will or determinism by Bhikku Dhammapala.
5. Social service by Bhikku Dhammapala.

6. The health services of Soviet Russia by Dr. S. A. Wickramasinghe.
7. How movies are made, illustrated by a cinema film on the lure of the jungle, by Mr. Sarda Ratnaweera.
8. Contribution of Buddhism to world culture by Bhikku Dhammapala.
9. Cine-talk on social hygiene by Dr. H. C. P. Gunawardene.
10. Contribution of Ceylon to world culture by Prof. G. P. Malalasekera.
11. Message of Buddha to modern India by Mr. P. R. K. Sarma, M.L.A., President of the Y. M. B. A., Madras.
12. Quintessence of perfection
13. The practical path
14. Conquerors of the self
15. Nutrition
16. The basis of the social idea in Buddhism

} by Bhikku Soma of the  
Island Hermitage,  
Dodanduwa

The annual "Light of Asia" Elocution Contest, which is gaining in popularity, was held on August 1, 1944. There were nearly one hundred competitors—boys and girls—from various parts of the island. A significant feature was a large number of entries from Christian schools.

A brochure entitled "Broadcast on Buddhism", containing a series of lectures delivered by Bhikku Dhammapala on the radio and at the Y.M.B.A., was published by this branch, thanks to the financial assistance given by Mr. G. D. Jayasundere, Messrs. Sherman de Silva and Company, Mrs. F. R. Senanayake and Mrs. S. W. Gomes.

**Library and Reading Room**—The library has been reclassified and the card index completed. A fair number of books on Buddhism and miscellaneous subjects has been added to the collection. The number of readers has risen very rapidly and today it stands at 142. The reading room is proving to be very popular since the addition of a variety of magazines and journals from abroad.

The Literary Department (English) and the Library and Reading Room were in charge of Mr. S. R. Wijayatilake.

**Literary (Sinhalese) Branch**—The Sinhalese Literary branch was resuscitated after the lapse of many years.

During the year under review, this branch successfully concluded three competitions to encourage and foster the study of Sinhalese. One of these was the Sinhalese essay competition on the life and work of Sir Baron Jayatilaka. The other two were Sinhalese verse contests for students and members. The contest for students promises to prove more popular than the most sanguine expectations.

Under the auspices of this branch a Sinhalese study circle has been formed to enable the members of the association to meet and discuss topics of interest in their own language and thereby develop their faculties of public speaking in an atmosphere of peace, calm and friendliness. It is hoped that this study circle will expand its activities to compose and stage Sinhalese dramas with a historical and religious background.

Mr. D. R. Wijegoonewardene was in charge of this branch.

### ABEYARATNE SCHOLARSHIP

The scholarship awarded to Mr. N. B. S. Balalle, of Dharmaraja College, ended in December, 1944, but on the recommendation of the head of the school, it was extended for a further period to enable him to qualify for the Higher School Certificate Examination this year.

Master P. T. de Silva, of Nalanda Vidyalaya, Minuwangoda, has been awarded the scholarship for three years commencing January 1, 1945.

### PHYSICAL CULTURE

The activities of the physical culture branch, in the charge of Mr. D. S. Samarasinghe, have been started in earnest with the conversion of the annexe into a gymnasium. Remedial physical exercises, weight-lifting, wrestling, ju-jitsu and yoga physical exercises are some of the items in which our members are regularly engaged.

At the annual weight-lifting championship of 1944 our members most of whom were beginners fared well. We lost the award for the best team by a narrow margin of one point, but one of our members, L/Cpl. T. S. J. Packeer Ally, of the C.L.I., succeeded in winning the cup for the best lifter of the meet. Messrs. Packeer Ally and H. L. Schoorman, two of our members, represented Ceylon at the 2nd Indo-Ceylon International Weight-Lifting Meet held in Calcutta on March 4, 1944.

Wrestling classes under the direction of Mr. R. D. Lankathilaka, are well attended. At the Novices Wrestling Championship Meet, organised by the Ceylon Amateur Wrestling Association, one of our members, Stoker Percy Thornley, of the Royal Navy, won a title.

Wrestling classes, which are open to members and their children, are held on Tuesdays and Wednesdays.

We acknowledge with thanks the receipt of a gift of a Roman chair from Sgt. Foster and also the loan of the following:—

A wrestling mattress from the Wrestling Association, barbell equipment from Mr. A. Mivanapalana, a platform scale, barbell equipment and several photographs from Mr. D. S. Samarasinghe, an iron bar from P/O S. W. Ashby and a pair of Roman rings from Mr. B. A. P. Don Thomas. To all of them we are deeply grateful.

### SPORTS

We are happy to report an increased patronage by our younger members of the amenities available in this department—namely, badminton, tenikoit, billiards, ping-pong, chess, draughts and carrom.

**Badminton**, particularly, has been played with considerable enthusiasm and an increase in the number of players has made the want of another court keenly felt.

**Tenikoit** too has a large number of adherents who have now achieved a high standard of efficiency.

A few ladies have availed themselves of the opportunities of playing badminton and tenikoit, which have been thrown open to them on certain days.

**Billiards** still has a pride of place in popularity and is self-supporting.

It has been amply proved that the best way to stimulate interest in games is by the holding of tournaments; and tournaments were, therefore, held in billiards, badminton, tenikoit and ping-pong. The handicap tournament in billiards drew a large number of contestants who competed for the President's Cup. Mr. E. P. A. Fernando presented a cup to the runner-up, and Mr. S. M. H. Mashoor a cup to the player who made the highest break.

**Ping-Pong**, which suffered a set-back owing to the scarcity, and consequent high cost, of balls is once again available free of charge—thanks to the reduction in price of balls from Rs. 4/- to -/25 cents each.

A year of marked progress in all directions was brought to a close with the distribution of trophies by Mrs. A. E. de Silva.

Our out-door games have been chiefly responsible for enlivening our premises in the evenings and for dispelling that gloom which existed in the past. The association premises now present a scene of youthful activities where members and visitors seek healthy and enjoyable recreation after their daily toil. It should, therefore, be our earnest endeavour to maintain these activities without consideration of cost.

Mr. E. S. Amerasinghe was in charge of the sports branch.

### SOCIALS

A very successful and largely attended social was held at Sirimethipaya, Flower Road, when our President, Mr. A. E. de Silva, and Mrs. de Silva were "at home" to members and their families. It was followed by a drawing room concert presented by the Social Activities Branch.

Despite the difficulties experienced in providing facilities for social contact owing to war conditions the Social Activities Branch organised an al-fresco dinner which was attended by nearly two hundred members and friends. Events of this nature are useful in promoting the spirit of fellowship among members and that friendly feeling necessary for the successful functioning of institutions like ours. They are all the more welcome at times when opportunities for social contact are few and scarce.

Mr. and Mrs. Montague Jayawickreme will be "At Home" to the members shortly.

### KATUNAYAKA FIRE

MOVED by the distress caused to the residents of Katunayaka by an act of hooliganism committed, it is alleged, by a gang of armed Indian labourers working in a military unit, a party of our members, led by Heenatiyana Dhammaloka Thera, visited the scene of tragedy on January 15 and distributed a large quantity of crockery, clothes and other useful articles among those who were rendered homeless. More than 300 persons were served. All of them, with the exception of two visitors, are Christians.

The expenses which amounted to Rs. 551/80 were met by public subscription mostly from members who were present when Dhammaloka Thera related the harrowing tale after his sermon on January 14. It is gratifying to record that the response to the appeal was spontaneous

and the necessary funds were collected within a few hours. Our grateful thanks are due to all those who helped us in this work.

### THE BUDDHIST

WHILE the delay in the regular publication of "The Buddhist" is deeply regretted, we can assure members that everything possible is being done to expedite and regularise the issues. Mr. N. E. Weerasooria, K.C., has now been appointed co-editor in Sir Baron's place, and we may confidently look forward to a marked improvement in the near future. The editors have, in fact, submitted a scheme of reorganisation which has been accepted by the Committee of Management. We hope it will result in the members receiving the magazine regularly.

### ENDOWMENTS

FOR many years the Baptist Abeyaratne Scholarship Fund remained our only endowment, and in the last report it was hoped that there would be a few more to enable the association to do greater service. The call was answered promptly.

The first response came from Mudaliyar P. D. Ratnatunga who entrusted us with a sum of money in memory of the late Dr. H. Amarasinghe.

The next was the amount of Rs. 10,000/- bequeathed to us by Mr. A. B. Gomes for investment in furtherance of the religious examinations. In deference to the wishes of Mr. Gomes a trust has been created on his own terms and it has been called the Adlene Gomes Trust.

The religious examinations have found yet another supporter in Gate-Mudliyar Edmund Pieris who has placed a sum of Rs. 1,000/- with the Public Trustee. The interest derived from investing this amount will be utilised for the religious examinations prize-giving.

The most noteworthy of all bequests is what has been left for the association by Sir Baron Jayatilaka. As is perhaps known, our late President has by his Last Will gifted to us all his books, both printed and manuscript, in his library, besides one-third of his residuary estate calculated to bring us an annual income of Rs. 1,200/- and the balance two-thirds upon the demise of the legatees named by him.

We have so far not received the books in Sir Baron's library although we have repeatedly drawn the attention of the Public Trustee to it. Neither have we been made wise by the Public Trustee of the true position of the Estate which appears to have been grossly exaggerated by him in value.

### H. M. FORCES

MEMBERS of H. M. Forces continue to take advantage of the amenities offered to them. They have not been slow to express their appreciation of the homeliness of the surroundings and the friendliness displayed by members. Some of these visitors have, in fact, become members themselves. The physical culture activities—wrestling, weight lifting, &c.—are their favourites, while the billiards room continues to attract them in large numbers.

### DONORS

WE make no apology for the frequency with which we have approached our members and well-wishers for financial support for our activities. The number of people who grumbled at our so doing is infinitesimal and they are those who will grumble at themselves if they have nothing else to grumble at. As a matter of fact our difficulty has been to please our friends by asking for help, which shows that as long as we follow a programme of work which earns for us the confidence and admiration of members and the public we shall continue to be overwhelmed with their generosity.

### AFTER-CARE OF YOUTHFUL OFFENDERS

WE are thankful to the Training School After-Care Association for the opportunities provided us of helping them in their noble and self-sacrificing work. In response to a call from them we have agreed to accommodate free of charge one of the lads released on licence from the Training School for Youthful Offenders at Watupitiwela. We may perhaps be able to find accommodation for a few more, if necessary, in course of time.

We have intimated to the association that Mr. Rajah Hewavitane, one of our past general secretaries and at present a member of the Committee of Management, has agreed to find employment for a few of these lads in the carpentry and painting sections of the Rajagiriya Industrial School.

Answering the latest appeal from this association we have supplied a few Sinhalese Buddhist books for the use of these lads. We take this opportunity of passing on this appeal to our members who may have in their possession old Sinhalese Buddhist books which they may like to give to those to whom they will be of great value.

### LOAN TO THE BADULLA Y. M. B. A.

DURING the year the Badulla Y.M.B.A. repaid the balance of Rs. 600/- due from them on the loan of Rs. 1,000/- we advanced to them in September, 1942 for the purchase of a property. As security for the loan the property was bought in the name of our association although the Badulla Y.M.B.A. themselves paid Rs. 1,600/- in addition to the Rs. 1,000/- paid by us. As the loan has been completely repaid the property has now to be formally transferred by us to the Badulla Y.M.B.A. For this purpose a resolution in terms of rule 4 (j) of the association will be moved at the forthcoming general meeting.

The decision of the annual general meeting to transfer the property will have to be confirmed at a subsequent general meeting to be held within one month.

### HOME GARDEN

WITH all the disadvantages we had to face, we continued to maintain our home-garden and produce such food as space and conditions permitted. The income from the sale of the produce at most moderate rates to our own hostel was double that of last year. It may still fall short of the desired goal from the point of view of the food authorities, but considering the fact that we have answered the call of the country without interfering with the amenities provided for members we have reason to congratulate ourselves in a small way.

### SIR BARON JAYATILAKA MEMORIAL FUND

THE nature of this fund has been explained in an earlier paragraph. The response to the appeal of the President and the Vice-Presidents has been most disappointing. We shall not attempt to analyse the causes but we shall appeal to our members to examine their conscience whether they have done their duty by a man to whose efforts mainly we owe our existence today.

Our present President led the way by a munificent gift which stands as a lone beacon, unfortunately unheeded by others.

We have prepared subscription papers to be given to volunteer collectors among members approved by the Committee of Management. We fervently hope that our successors will be able to report that progress which we have been unable to record.

### STAFF

WORK becomes a pleasure when the staff is loyal and willing and that is what we wish to report in connexion with our staff, every one of whom has discharged cheerfully his share of work and more. We have done our best to keep them contented within our means. In the course of the year we increased their war-allowance.

M. D. Charles Appuhamy, former billiards-marker, who is our only pensioner, visits us regularly.

### GOLDEN JUBILEE

LET us remind members once again that the Golden Jubilee of the association will take place four years hence. It has been suggested that a history of the institution should be prepared for the occasion. It will greatly facilitate the task of those to whose lot this responsibility will fall if those members in possession of facts, particularly of the early days, will communicate them to the Secretary. Similarly, any suggestions regarding the form the celebrations should take will be gratefully received.

### OBITUARY

IT is with the deepest regret that we record the death of Sir Baron Jayatilaka, Mr. D. N. Hapugalle, Mr. H. L. de S. Kulatilake, Dr. C. L. A. de Silva, Mr. Solomon de Silva, Mr. Siripala Samarakkody, Mr. G. J. B. Kiriella and Mr. K. W. Ekanayake.

We also record with regret the death of Mr. Charles Dias who at one time rendered valuable service in connection with the religious examinations.

### THE PRESS

THE daily newspapers in Colombo continued to give us their co-operation by lending us their news columns for our activities. We are deeply conscious of the valued assistance they thus render us, and we place on record our gratitude to them.

### FINANCES

WE have reason to congratulate ourselves on the very satisfactory financial position disclosed in the Hony. Treasurer's Report and Accounts. There is no reason why this position should not be maintained in coming years if the affairs of the association are managed well and if members continue to take the same interest as they display now.

### CONCLUSION

REVIEWING briefly the activities of the past year, which has not been by any means an easy one, we beg to stress a few points.

The most heartening feature of the work of this association is the enthusiasm with which members as well as friends are prepared to help us with money and with personal service. Of both kinds of help we have received so much that at times it has become almost embarrassing.

The conviction is gaining ground that the holding of office in this association is not a sinecure and that those who aspire to positions of responsibility must be prepared to sacrifice their time and energy to

promote the interests of the association. The more this is realised the greater the efficiency which will mark our activities.

In bringing this report to a close we once more thank all who have helped the association in its activities.

By Order of the Committee of Management,

D. N. W. De SILVA,  
Hony. General Secretary

Colombo, February 17, 1945.

## COLOMBO YOUNG MEN'S BUDDHIST ASSOCIATION

### Income and Expenditure Account for the Year Ended December 31, 1944

EXPENDITURE	Rs.	Cts.	INCOME	Rs.	Cts.
To Wages and Salaries .. .. .	3,183	26	By Members' Subscription .. .. .	8,596	00
" War Allowance .. .. .	812	50	" Donations :—		
" Pension .. .. .	210	00	Prize Giving .. .. .	Rs. 805-00	
" Electricity .. .. .	881	92	Sinhalese Elocution Contest .. .. .	400-00	
" Printing and Stationery .. .. .	449	42	English Elocution Contest .. .. .	400-24	
" Telephone .. .. .	211	20	Sinhalese Verse Contest for		
" Postage .. .. .	324	00	Members .. .. .	300-00	
" Advertising .. .. .	606	62	Sir Baron Jayatilaka Memorial		
" Repairs to Building .. .. .	131	25	Pinkama .. .. .	357-60	
" Travelling Expenses .. .. .	57	60	Physical Culture Department .. .. .	59-45	
" Performing Rt. Society Licence .. .. .	31	50		2,322	29
" Fire Insurance .. .. .	43	75	" Religious Publications .. .. .	6,597	81
" Audit Fees .. .. .	75	00	" Hostel Fees .. .. .	6,406	50
" Rates, Taxes and War Damage Insurance .. .. .	687	50	" Rent of Rooms and Garages .. .. .	3,039	00
" Depreciation on Furniture and bicycle .. .. .	174	33	" Rent of Hall .. .. .	1,352	50
" Interest on Buddhist Press Fund .. .. .	620	30	" Billiards —		
" Collector's Commission .. .. .	516	20	Billiards Fees .. .. .	Rs. 1,085-85	
" Miscellaneous Expenditure .. .. .	126	81	do Tournament .. .. .	111-00	
Departmental Expenses :—				1,196	85
To Religious Examinations .. .. .	2,519	55	" Badminton Fees .. .. .	192	15
" Prize Distribution .. .. .	808	40	" Ping-pong fees .. .. .	23	80
" Vesak Celebrations .. .. .	177	30	" "The Buddhist" :—		
" Bana Preaching .. .. .	185	51	Subscription and Sales .. .. .	Rs. 19-75	
" Sir Baron Jayatilaka Memorial Pinkama .. .. .	347	48	Contribution from Press Fund .. .. .	413-54	
" Library and Reading Room .. .. .	894	62	Sale of Jubilee Number .. .. .	242-25	
" Literary Activities .. .. .	124	00		675	54
" "The Buddhist" Magazine .. .. .	1,158	82	" Sale of old newspapers and magazines .. .. .	65	35
" Hostel Expenditure .. .. .	6,225	19	" Sunday Collections .. .. .	120	75
" Billiards Expenditure .. .. .	913	90	" Garden Produce .. .. .	150	39
" Ping-pong Expenditure .. .. .	131	00	" Bank Interest .. .. .	325	15
" Badminton Expenditure .. .. .	437	60	" Sale of old Fittings .. .. .	25	00
" Garden Maintenance .. .. .	463	00	" Miscellaneous Income .. .. .	207	62
" Physical Culture Dept. .. .. .	170	95			
" Sinhalese Elocution Contest .. .. .	416	00			
" English Elocution Contest .. .. .	531	48			
" Sinhalese Verse Contest for members .. .. .	300	00			
" Sinhalese Essay Competition .. .. .	67	25			
" Angoda Vihare .. .. .	17	35			
" Sir Baron Jayatilaka's Funeral .. .. .	226	87			
" Surplus .. .. .	6,037	27			
	Rs. 31,296	70		Rs. 31,296	70

## FORT BRANCH BUILDING FUND

### Income and Expenditure Account for the Year Ended December 31, 1944

EXPENDITURE	Rs.	Cts.	INCOME	Rs.	Cts.
To Bank Commission .. .. .	5	00	By Donations .. .. .	650	00
" Surplus .. .. .	14,150	45	" Sir Baron Jayatilaka Memorial Fund :—		
			Donations .. .. .	Rs. 10,844-50	
			Concert .. .. .	1,904-97	
				12,749	47
			" Bank Interest .. .. .	697	48
			" Hire of games materials .. .. .	22	50
			" Miscellaneous Income .. .. .	36	00
	Rs. 14,155	45		Rs. 14,155	45

## Balance Sheet as at December 31, 1944

LIABILITIES	Rs.	Cts.	ASSETS	Rs.	Cts.
<b>Accumulated Fund :</b>			<b>Investments :</b>		
Balance as per last Balance Sheet .. Rs.	41,892.39		<i>Fixed Deposits—</i>		
Surplus for the year .. ..	14,150.45		National Bank of India .. Rs.	3,000.00	
		56,042 84	Bank of Ceylon .. ..	35,000.00	
			<i>Savings Deposits—</i>		
			Bank of Ceylon .. ..	10,000.00	
			Ceylon Savings Bank .. ..	5,500.00	
		Rs. 56,042 84			53,500 00
			<b>Cash :—</b>		
			On Current Account with Bank of Ceylon ..	2,542	84
					Rs. 56,042 84

Examined and found correct.

(Sgd.) LAWRIE MUTHU KRISHNA,  
*Public Auditor*

Certified as correct.  
L. PIYASENA,  
*Hony. Treasurer*

January 29, 1945

## COLOMBO YOUNG MEN'S BUDDHIST ASSOCIATION

### Balance Sheet as at December 31, 1944

LIABILITIES	Rs.	Cts.	ASSETS	Rs.	Cts.
<b>Deposits :</b>			<b>Sundry Debtors</b> .. ..		580 37
For use of Hall .. ..	Rs. 222.90		<b>Deposits :</b>		
Employees' Security .. ..	450.00		Department of Electrical Undertakings Rs.	115.00	
Lending Library .. ..	280.00		Postmaster-General .. ..	20.00	
Kurunegala Tenant .. ..	90.00				135 00
		1,042 90	<b>Freehold Property :</b>		
<b>Sundry Creditors</b> .. ..		1,057 57	Association Premises .. Rs.	70,839.86	
<b>Adelene Gomes Trust Fund</b> .. ..		10,059 27	Improvements to Gymnasium .. ..	1,723.50	
<b>Abeyaratne Fund</b> .. ..		11,606 05			72,563.36
<b>Buddhist Press Fund</b> .. ..		15,973 74	<b>Kurunegala Property</b> .. ..		8,000.00
<b>Social Activities Fund</b> .. ..		185 68	<b>Maho Property</b> .. ..		500.00
<b>Life Members' Subscription</b> .. ..		1,620 00			81,063 36
<b>Amerasinghe Trust Fund</b> .. ..		257 19	<b>Furniture :</b>		
<b>Reserve Fund</b> .. ..		4,000 00	Balance as per last Balance Sheet .. Rs.	2,854.69	
<b>Capital :</b>			Less Depreciation (5%) .. ..	142.73	
Balance as per last Balance Sheet ..	77,211.95				Rs. 2,711.96
Surplus for the year Rs. 6,037.27 ..			Add Purchases during the year .. ..	827.92	
Less Amount transferred to Reserve Fund .. 4,000.00 ..		2,037.27			3,539 88
		79,249 22	<b>Bicycle :</b>		
			Balance as per last Balance Sheet .. Rs.	158.00	
			Less Depreciation (20%) .. ..	31.60	
		Rs. 125,051 62			126 40
			<b>Stocks :</b>		
			Publications .. ..	Rs. 1,848.37	
			Electric Bulbs .. ..	27.50	
					1,875 87
			<b>Investments :</b>		
			Ceylon Savings Bank: Abeyaratne Fund Rs.	2,700.00	
			.. General Fund .. ..	2,000.00	
			.. Buddhist Press Fund .. ..	2,947.44	
			.. Life Members' subscription .. ..	2,000.00	
			P. O. Savings Bank—		
			Employees' Security .. ..	450.00	
			National Bank—		
			Fixed Deposit .. ..	3,000.00	
			Bank of Ceylon—		
			Savings Deposit .. ..	10,000.00	
			Ceylon Government National Loan .. ..	10,000.00	
					33,097 44
			<b>Cash :</b>		
			In Current Account with National		
			Bank of India .. ..	Rs. 4,508.30	
			In Hand .. ..	125.00	
					4,633 30
					Rs. 125,051 62

I certify that the foregoing Balance Sheet has been correctly drawn up and that it shows the true position of the Assets and Liabilities of the Colombo Young Men's Buddhist Association as at the 31st December, 1944, in accordance with the books of accounts and vouching material examined by me, and the information and explanations given me. The valuation of the stocks in hand is in agreement with the certificate of the Sub-Committee appointed to inventurise them.

(Sgd.) LAWRIE MUTHU KRISHNA,  
*Public Auditor*

Certified as correct.  
L. PIYASENA,  
*Hony. Treasurer*

Colombo, January 29, 1945.

# YOUNG MEN'S BUDDHIST ASSOCIATION, COLOMBO

(INCORPORATED)

## HONORARY TREASURER'S REPORT FOR 1944

THE year under review has seen an all round improvement in the financial position of the association. Members' subscription increased to Rs. 8,596/- as compared with Rs. 6,649/- of the previous year. Profit from publications rose to Rs. 6,597/81 from 4,279/73. Hall rent rose to Rs. 1,352/50 from Rs. 990/- of the previous year and income from billiards was Rs. 1,196/85 as compared with Rs. 1,057/45 of the previous year. The total income for the year was Rs. 31,296/70. This is Rs. 6,711/45 in excess of the income for the previous year. The total income as well as the surplus of Rs. 6,037/27 is the highest on record.

Apart from these considerations 1944 was unique in that three trusts were created which will be of permanent benefit to the association.

On January 15, 1944, Mudaliyar P. D. Ratnatunga gave the lead as it were, to the creation of trusts by sending us a donation of Rs. 250/- to be held in trust to commemorate the late Dr. H. Amarasinghe. The income of this trust is to be utilised for the encouragement of practical observance of Buddhism. This money has not been separately invested but interest has been credited at 3% from the interest earned by the association from its own investments. The accumulated interest will be spent as required by the terms of the trust when occasion arises.

On May 21, 1944, Mr. A. B. Gomes sent us a handsome gift of Rs. 10,000/-. This gift was accompanied by a letter which was the instrument creating the Adelene Gomes Trust. Members should already be aware of the terms of the trust as the letter was published in full in the issue of The Buddhist for May, 1944. I will not therefore enumerate here the details of the trust but would add that the money has been invested in the Ceylon Government National Loan carrying interest at 3½%. The income from this investment will be utilised in holding the annual examinations in the Dhamma schools and in awarding prizes to the successful candidates.

On August 23, 1944, Gate-Mudaliyar Edmund Peiris informed the association that he was handing over Rs. 1,000/- to the Public Trustee to be held in trust for the association and the income therefrom was to be sent to us to be utilised for donating prizes to the successful candidates in the Dhamma school examinations.

It may not be out of place to record here the association's gratitude for these generous donors of valuable gifts. The specifications in their trusts will be scrupulously carried out by the association and as in the immediate present so in the future countless generations of members of the association and pupils in the Dhamma schools will remember with gratitude these benefactors who had the foresight to provide for the encouragement of religious education.

The General Secretary's report gives full details of another trust which came into existence during the year. I refer to the provision made in our late President's Last Will for a fixed income to be given annually to the association from the income of his estate. These bequests which ensure fixed incomes enable us to widen the scope of our activities and plan for the future with confidence.

There are many more activities of the association which can benefit by further bequests. Financial aid could be provided for publishing The Buddhist by way of a trust. Bana preaching which costs us on an average of about Rs. 130/- a year can be permanently provided for by a donation of Rs. 5,000/-. The annual prize giving of the Dhamma schools requires more funds than are now available. We hope that in the year that has started these and other needs will be provided for by members who have at heart the good of the association.

The items in the Income and Expenditure Accounts do not call for much comment. With the improvement in our finances the members of our staff are now being paid a war allowance of 50% on salaries up to Rs. 50/- per month and 25% on salaries above Rs. 50/- per month. Expenditure on ping-pong and badminton has been rather high compared

to the income earned. But it is agreed on all sides that these amenities should be provided even at a small loss as they attract a large number of members to the association premises every day.

In connexion with the late Sir Baron Jayatilaka's funeral the association spent Rs. 429/37 in providing the *pansakula* and *gilanpasa* to the monks. Donations amounting to Rs. 202/50 were received. The difference Rs. 226/87 has been charged to the Income and Expenditure Account.

From the Balance Sheet it will be seen that improvements have been effected to the association premises at a cost of Rs. 1,723/50. This represents the money spent on converting the annexe to a gymnasium for the physical culture department. Additions to furniture include moneys spent on chairs and tables for the hostel, a card cabinet and coir matting for the stair-case.

Though the amount lying to the credit of the Life Members' Subscription Fund is Rs. 1,620/- the investment made on that account in the Savings Bank has been allowed to remain at Rs. 2,000/- as this investment yields a good return. Rs. 10,000/- in the Ceylon Government National Loan represents the investment made for the Adelene Gomes Trust Fund.

From the surplus of Rs. 6,037/27 remaining at the end of the year the Committee of Management decided to transfer Rs. 4,000 to a reserve fund to meet extraordinary expenses that arise from time to time. It is now possible to meet high expenses like repairs to premises without straining the finances of one particular year as it happened in the course of 1943.

### FORT BRANCH BUILDING FUND

WITH the decision of the special general meeting to collect funds to augment the Fort Branch Building Fund and to name the hall and library in the new building after the late Sir Baron Jayatilaka there has been some activity to report. Our President gave the lead to this collection campaign by a handsome gift of Rs. 10,000/-. In response to appeals in the press Rs. 844/50 was received. During this year it is hoped to launch a vigorous campaign by issue of subscription lists. The concert organised by the Social Activities Secretary brought in Rs. 1,904/97. This sum was recently brought up to Rs. 2,000/- by contributions from two senior members of the Committee of Management.

L. PIYASENA,  
Hony. Treasurer

### NOTICE

THE forty-sixth annual general meeting of the Young Men's Buddhist Association, Colombo, (Incorporated) will be held on Saturday, February 24, 1945, at 3 p.m. at the association headquarters.

### AGENDA

1. Notice convening the meeting.
2. Minutes of last special general meeting and of last annual general meeting.
3. Annual Report and Accounts.
4. Transfer of Badulla Y.M.B.A. property.
5. Election of office-bearers.
6. Any other business of which notice has been given in accordance with the rules.

D. N. W. De SILVA,  
Hony. General Secretary

